The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX.—New Series.—No. 15. SATURDAY, APRIL 14, 1883.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

April 15*th*, 1883——*Acts* II. 32-47.

For comment, see last *Guardian*.

April 22*nd*, 1883——*Acts* III. 1-11

Golden text: Ex. xv. 26.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." It was three o'clock, the time of the evening sacrifice, and Peter and John went to the temple, not merely to pray but to bring the truth of Salvation through the crucified Jesus to the knowledge of the assembled Jews. We have been already told that many signs and wonders were wrought by them after the day of Pentecost. There is a special reason for mentioning the miracle here related. It led to the arrest of the apostles Peter and John, and gave them the opportunity of appearing before the Sanhedrim, and bearing their testimony before the very men who had surrendered Jesus to Pilate.

"Ann a certain man lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, which is called beautiful, to ask alms of them that entered into the temple." He was a crpiple, and had been so from birth. If some of the wise men of the 19th century had been there they would have said to those that brought him there, Take this poor man back to his home and leave him there in peace, while you go and work and earn enough for you and him. The strength that you employ in bringing him here and conveying him back daily might be better bestowed in some productive industry. But our wise men were not there; only Peter and John. The poor man asked an alms of them and when he heard them say, Look on us, he fully expected that they would give him some money. Then Peter said, Silver and gold have we none; but such as I have give I thee This is a sad confession for Peter to make. What! no silver, no gold! what is a man good for in this world who is absolutely without money? For if without money he is without friends. Even if he has a modicum of sense it ceases to be sense when not associated with money. Let us suppose that we are here making our first acquanintance with Christianity. These men appear before us to tell us how much of a Saviour Christ is. These are his chosen and prepared ones, whom he has left behind to carry on his mission here. The first thing that we learn about them is that they are without silver or gold. Christ has been saving them for three years and a half and this is how far he has got. Penniless in a world like this where money makes the man; they are without the means of purchasing a loaf of bread. If salvation means getting one's life cut short, then may Christ be regarded as a Saviour. But there have always been enough persons in the world to provide this sort of salvation. Ah, if this is a specimen of Christ's salvation, then enough; have me excused. We hear all with one consent beginning thus to make excuse. We fancy that we can even hear the voice of the Pope of Rome, the professed follower of Peter, asking to be excused from such a salvation. And a good many other Popes, not of Rome, would beat a quick retreat from such an apostolical college as this. When men have once uttered these words, silver and gold have we none, there is no occasion for their ever opening their mouths again, for there will be no body to listen to them. But Peter and John have more to say, and do not at all appear conscious that they have pronounced their own everlasting condemnation. "Silver and gold have I none, but such as I have give I thee." What now! a promissory note? or perhaps their blessing, 'be ye warmed and clothed.'—No, what they say is this: "In the name of Jesus Christ of Nasareth, rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength. And he leaping up stood and walked and entered with them into the temple, walking and leaping and praising God." These penniless men have got hold of a name, and by virtue of that name they obtain the power of God to perform miracles of mercy of the most prodigious character. This poor man had never walked in his life and if by some surgical process he had been made whole it would have taken him some time to learn how to use his limbs so as to walk. The same power that made this man whole enabled him immediately to use his new-found limbs. We are told that as he entered the temple with them he walked and leaped. It was not enough to walk; he must jump, to verify to himself that he was really in the possession of the power of locomotion. He did not hesitate to praise God aloud. He knew that it was the power of God that had made him whole, and he abandoned himself to a feeling of exuberant thankfulness. And doubtless the most staid and dignified worshippers thought that one who had received so great a blessing might be excused for the noise he made in vociferating the praises of God. The people that were there saw him and heard him, and they recognized him as the very man whom they had so long known as a cripple. He had been lying there off and on for years and he had seen myriads of persons enter and leave the temple, from the high priest down to the humblest proselyte. But no man had ever dreamed of doing more for him than give him a few pence. The people were all filled with wonder and amazement as they now looked upon him.

"And as the man that was healed held Peter and John all the people ran together unto them in the porch that is called Solomon's, greatly wondering." The lame man, while well aware that the power which had made him whole was God's, did not lose sight of those through whom the healing had come to him. He held them fast; perhaps they were wishing to get away but he was unwiling that they should do so, until he had made them known to the multitude as the instrumentality by which blessing had come to him. Is there no lesson for us in these things? How much are the servants of Christ who are engaged in making him known to the heathen, tempted at the present day to have with them a good deal of silver and gold that men may fix their eyes upon them and think favourably of the Gospel with they bring. Jesus had told his disciples that such works as all would be compelled to recognize as from God, would continue to be wrought, by them after his departure. They were to be his ambassadors to an unbelieving world and it was fitting that that they should be accompanied by works that no man could accomplish, so that all might know that the Gospel was from God indeed.

WEEKLY REVIEW.

—We see it stated that four thousand floral crowns were heaped on Gambetta's coffin, and a Paris newspaper estimated their value at half a million of francs. Here was waste indeed! He that was inside the coffin was no longer able to perceive the perfume or the beauty of flowers; the poorest *chiffonier* in Paris excelled him in the power of sensuous perception. What had these beautiful flowers done that they should be buried with him? What an absolute sovereign is death and how utterly baffled are the richest and greatest and fondest in their endeavours to send some token of their regard beyond the grave. To earth's proud waves he says: Thus far and no farther.

—Some time ago some ancient Buddhist relics were dug up in this Presidency, and the Buddhists of Colombo, hearing about it besought the Bombay Government to make over to them part of the tresure trove. The Bombay Government acqiesced and something was given them which they chose to regard as of great religious value, attesting the antiquity and genuineness of their religion. There has been a sort of revival at Colombo in connection with this matter, and a great procession was appointed for Easter Sunday. Whether the Buddhists fancied that the testimony obtained for their faith meant the downfall of that of Christians, or not, we cannot say, but they saw fit to carry in their procession images of Christ as crucified and buried. This aroused the feelings of the Roman-Catholics, who assembled in great numbers to stop the advance of the procession. A fight ensued and a good many persons were badly hurt, one of whom died of the injuries received. The military had to be called out to put down the riot. There was another procession of Buddhists on the

following day, and when an order was given that they should change their route, they resisted and had to be coerced. It was then found that they were armed with guns, swords and sticks in vast numbers. From the accounts at hand the *aggressiveness* would appear to have been altogether on the side of the Buddhists.

—We find in the *Indian Witness* of last week a very good article entitled, "A more excellent Way" from which we take the following:

When persons with marked defects of character are found in a Church, they should become at once objects of the most tender solicitude. Instead of making them feel that they are in a hostile atmosphere, and that a great gulf divides them from their better brethren and sisters, they should be left in no doubt about the love of those around them. Instead of driving them out, every effort should be made to keep a hold on them till they become the subjects of a deeper work of grace. It is generally easier to win an unworthy member to Christ than to expel him from the Church, and this last extreme step should only be taken after every other effort has failed. If the majority of the members resolutely and lovingly apply themselves to the task of fully reclaiming a wanderer, or wholly extricating an endangered soul from a snare, they are much more likely to succeed than to fail. Instead of trying to get such a person beyond the pale of the Church, the effort should be to save the sufferer while still within the reach of good influences.

The church that has to resort to expulsion in the case of refractory members, makes thereby a confession of her own weakness. Some people seem to have the idea that purity is to be obtained 1st by rejection, and 2nd by selection, picking out the best wherever they can find them and drawing them to their own body and casting out from the latter those who do not fall in with their own ideas. There is in such a policy no exhibition of power, but just the contrary. Where spiritual power is present, there the worst will be brought under conviction and led to seek that better type of grace which they see triumphant in others. In a true church of Christ there ought to be a power of assimilation by virtue of which even crotchety and disagreeable persons will be salutarily influenced. In saying this we do not overlook the great importance of discipline in the case of those who make a profession of religion a cloak for their vices, concerning whom we are told in Scripture that we are not even to eat with them, much less share with them the Lord's Supper. But in the case of a man overtaken in a fault they who are spiritual are to restore him.

—Last Monday evening there was a large gathering of members of the M. E. Church at a spacious room on the ground floor in Picket-Road, behind the Small Cause Court, for the purpose of inaugurating evangelistic services which it is proposed to hold there nightly. The place was well indicated to the neighbourhood by pyramids of *butties* in the Native fashion. On one side of the room was a raised platform occupied by those who took an interest in the movement, both English and Native Christians. There was a harmonium, a large drum, a violin, tambourines and cymbals. Our Native friends came in in large numbers and were evidently much interested in the proceedings. Hymns were sung in English, Marathi, and Hindustani; prayer was offered in more than one language; addresses were made in Marathi and Hindustani and in English with vernacular interpretation, and a number gave their testimony to the saving and transforming power of the Gospel. We have been for years desirous of obtaining a place like this, well-situated, in the Native town, but have always found the matter beset with many difficulties. Two years ago a house was obtained, and preaching was carried on there for three months, but the place had to be given up on account of the unsuitableness of the locality. Scarcely any Christians attended except the two or three who carried on the preaching. It is different in the Picket-road Hall. It is not to be denied that one good end accomplished by the Salvation Army has been in showing many English Christians the practibility of working among the Natives even when the knowledge of the vernacular is wanting. We have seen Chr. men and women fresh from England, entirely unacqnainted with any of the vernaculars of India, meeting the Natives night after night and labouring earnestly for their salvation, utterly oblivious of the linguistic wall of partition, though occasionally some good Samaritan of an interpreter sought to give their thoughts an Indian dress. Of course things were different when Major Tucker, with his admirable knowledge of the Hindustani, was present. Well, any how, it becomes us to make our acknowledgements of benefits received from them especially in the enhanced interest taken in the Native work by many among us, and greater boldness in setting forth the Gospel.—Since the opening night, the meetings have continued to be well attended by Natives, and those who conduct them are much encouraged by the evident interest taken and attention shown. Not many English sympathizers have been present, since Monday, and it is not expected or desired that they should neglect the weekly meetings in their own churches. Christians, even mature Christians, need the 'line upon line' and the 'precept upon precept' of the weekly church meetings. But what is the end contemplated by these means of grace? It is that they may become fitted to be helpful to their fellow-men and be lights in the world, holding forth the word of life. The great body of Christians have allowed a high wall of separation to continue between them and the Natives of this country, almost as impassable as the gulf that yawned between Lazarus and the rich man in torment. The M. E. Church in Bombay has now an opportunity of showing how deep and genuine is its interest in the Native work. It is a very great encouragement to the Natives to come to the meetings when they see a considerable body of English Christians attending and manifesting their interest by helping in the singing, or by giving their testimony to the saving power of the Gospel. Whether or no, the work is to be carried on in this place, in humble reliance on Him who has promised to be present wherever two or three are assembled in his name. The room has been taken on a lease. The rent is Rs. 50 a month and there are other expenses connected with it. We trust in the Lord to enable us to meet these expenses

—Major Tucker came out of gaol last Saturday morning and was received outside the doors by a considerable body of Salvationists and friends, who after an open-air prayer or praise-meeting proceeded processionally with singing through the streets to their head-quarters. Nobody set on them to harm them, not even the Police. The latter kept themselves in reserve however and on Wednesday evening Mrs. Tucker and ten Salvationists were arrested in Sheik-Memon Street for refusing to disperse at command. They appeared before the Presidency Magistrate, Mr. Cooper, and have been bidden to re-appear next Monday.

—A letter from Khundwa tells of another all-night prayer-meeting and of street-preachings, largely attended, of borrowed musical instruments that must be returned, and of a wish to have the means of buying others.

NOTICES OF BOOKS AND REPORTS.

Lisez et Jugez. Armee—soi-disant—du Salut," deuxieme edition. This is Mad. la Comtesse de Gasparin's book about the Salvation Army, of which the English papers have been taking notice. It is made up of short extracts from the "Orders and regulations" of General Booth, with brief running comments. Among the passages selected by her are those which set forth the absolute military subjection in which all are required to be to the commanding officer. In the Orders and Regulations the perfection and great usefulness of the 'Army' are made to consist in the perfect obedience of all to the *will of the officer who is placed in charge.* The perfection of a military body certainly depends very much on the complete and unquestioning obedience of all to the rule of the Commander, and it only then remains that the General should be superior to the possibility of mistake to secure the results desired. This does not however prove that the principle of unquestioning obedience to earthly masters is the one by which the Lord Jesus would have his people animated with reference to those that are over them in this life. It remains to be shown that the conception of an *Army* is that by which the people of Christ are to be swayed in all things. In exhortations addressed to Christians many military qualities are held up for imitation. There is no question that all Christians are required to render absolute obedience to their Great Leader and Commander, the Lord Jesus Christ. He is the head of every man. We do not approach him through others, and we are not always dependent upon others for the knowledge of his instructions. The Holy Spirit is given to every man to profit withal. And a time is shown in prophecy when no man shall need to say unto his brother, 'Know the Lord,' for all shall know him from the least unto the greatest. The church of Christ is not called an army in the New Testament. It so happens that those churches which have sought to carry out this idea of absolute subjection to ministerial authority are the very churches in which the truth of Christ has least ascendency. In all the monastic institutions of the Church of Rome, every subordinate member is taught that the highest perfection is absolute obedience to the command of the superior. It is not to be questioned or judged. Christians are indeed required to know those that are over them in the Lord and to obey them, be in sub-

Digitized with financial assistance from: Government of Maharashtra on 28 February, 2020

jection to them, but at the same time are bidden to try the spirits whether they are of God or not. Paul does not bid Christians to follow him except so far as he follows Christ. It appears to us then that Mad. de Gasparin is right in regarding with alarm this military principle of which General Booth makes so much. It needs to be accompanied by a guarantee of infallibility. The Salvation Army are forbidden even to discuss an order given; they may only obey it. There is no "Judge ye what I say" in the matter. There may be comparative safety while Mr. Booth is in command; but who can tell what ideas may govern his successor? Mad. de Gasparin notices that every Salvation Army is required to obtain an extraordinary intimacy with these Orders and Regulations. There are six parts and one chapter out of each part is to be read daily, so that the entire book may be read 52 times in the year. She would prefer that they should be taught to give this attention rather to the word of God. We need not follow Mad. de G. through all her book. We are far from thinking that she does justice to the Salvation Army. She has what we cannot but consider strong prejudices with respect to the place that woman should occupy in the Church of Christ. The prophecy of Joel clearly contemplates the activity of the daughters as well as sons under the unction of the Holy Spirit, and Paul speaks gratefully of many women who were a help to him in his ministry. It appears to us it would have been well if Mad. de Gasparin had made herself more thoroughly acquainted with the work actually accomplished by the Salvation Army in England. In such case we do not think she would have ventured upon such unmeasured condemnation of the movement as she indulges in, in this book. On the whole we feel deeply that while there are objectionable elements in the Salvation Army, it has been the means of bringing to light some very objectionable things in the usages of older bodies of Christians, such as being content to enjoy the soothing ministrations of the Gospel year after year without remembering that there are myriads not far off between whom and the Gospel they stand or sit.

"A Book of Bombay. From A.D. 1661." We have much pleasure in introducing to such of our readers as have not yet made its acquaintance, this book just published in Bombay, (*Bombay Gazette* office) The work is by Mr. James Douglas, and is described by him as an attempt to illustrate the history and topography of this city and its neighbourhood It is a good thing when one whose lot is cast in a city of exile, instead of thinking savagely of the time that intervenes before he shall be able to return to the land of his birth, and thinking contemptuously of all that pertains to the place of detention, endeavours on the contrary to make himself acquainted with this locality and to find out its elements of attractiveness. Bombay has not only much to interest in its topography and history, but is rich in its relations and correlations, and its annals are dovetailed with the annals of many other countries. As we go through the successive chapters of this book we are surprised to observe that one after another some of the greatest men of modern time pass before us. Before tackling the great Napoleon it was necessary that the Duke of Wellington should come out here and serve Bombay by his genius and take part in her development. The great Napoleon himself comes down to Suez and sends his wistful glance towards Bombay. The great Lord Nelson, while under training for Trafalgar, had to come to Bombay. We have also here chapters devoted to Mountstuart Elphinstone, Sir John Malcolm, Sir James Mackintosh, James Forbes, and Dr. Wilson. The author of this book has evidently read every thing he could lay hands on containing notices of Bombay in the 17th and 18th centuries, and appears to have been favoured with exceptional opportunities of getting at this literature. He seizes the salient and picturesque features of what he has read or seen and reproduces them in an animated and graphic style. He has what some of us so lack, a great facility of appropriate citation. A chapter is devoted to Sivaji, and another to Kanoji Angria and the pirates. There is a detailed account of Sivaji's forts. There is a chapter on Bijapoor. The notice of Dr. Wilson is appreciative and fervent.

"Report of the Am. Marathi Mission for 1883." We learn from this report that there has been steady progress in all departments of the work. Contributions made in this country have in part made up for the reduction in the supplies received from America, previously intimated. In the 22 churches the number of communicants has risen from 1381 to 1422. 135 were received on profession of their faith. There are 10 ordained Native pastors and 4 other ordained preachers, besides 6 licensed preachers. The churches contributed Rs. 3708, a decided increase on the previous year. The theological Seminary is under the Rev. Dr. Bissell, Principal, and Rev. R. A. Hume, Rev. Jas. Smith, and Rev. R. V. Modak. The High School established last year is already a success, under the able direction of Mr. Smith. There are 79 vernacular day-schools under Chr. teachers with 1051 pupils, Christian and heathen. There are 53 Sunday schools with 1845 children. Mr. Winsor reports progress in his industrial efforts at Seroor. Government has given him the use of a suitable building and a grant-in-aid. There are a good many interesting and valuable facts in this report, some of which we hope to extract shortly.

"The India Methodist Watchman, April." The Central Idea of Christianity is now to be incorporated with this paper. Besides Notes and News, this number contains the following articles: Jottings of Work among the Heathen; the Palloor Festival, Yelcunda; Telugu Mission; The poor heathen; Holiness Consequences; Scripture versus Modern Interpretation; The Holy Spirit; Conference Schools &c. &c.

The Bombay Guardian.

SATURDAY, APRIL 14, 1883.

APOCALYPTIC SKETCHES. LIX.

"The testimony of Jesus is the spirit of prophecy." Rev. xix. 10. Just a word more concerning this expression. We may regard it as meaning the testimony which Jesus bears. He is the faithful and true witness. In ch. i. 2, the apocalypse is itself called the testimony of Jesus Christ; though ascended up on high he still bears testimony by his Spirit through his servants, by the prophecies and by those in whom these prophetical words find their true expression. See Rev. xxii. 15, 18, 20.

We are called now to contemplate a new and wondrous symbolic representation of the great battle of the Lord God Almighty.

"And I saw heaven opened." What follows shows that the opening of heaven here spoken of is for the purpose of giving egress to the elements of divine power, that they may be found with the church in her final struggle with the powers of this world. At the time here spoken of the church has been recovered from the illusion of ages, through the enchantment of which she has been relying upon the resources, material and intellectual, of this world for the conflict with the darkness of this world. Christians must be emptied of all their treacherous confidence in the wisdom, wealth and honour of this world as able to bring the nations to the feet of Christ. The day draws near in which they will discover that all this is as the armour of Saul to the stripling David, interfering with the proper manifestation of the faith which overcomes the world. It is the prayer of faith that opens heaven for the communication of those powers which the Crucified One purchased for the people of God, but which they have allowed themselves to be cheated out of by the God of this world who knew how to make them believe that the world was only to be subdued by those things which the world makes great account of, wisdom, science, wealth, rank and race distinctions. At length, the church having planted her missions on every shore, and covered the whole earth with her network of agency, discovers that she has not in her hands what is necessary that the nations, tribes and tongues of earth may be won to Christ. She discovers that except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. Happy are they who are leading the church in this direction: who themselves drink of the cup that Christ drank of and are baptized with the baptism that Christ underwent.

"Behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. In Rev. vii. 2, at the opening of the first seal, the prophet sees, and "behold a white horse, and he that sat on him had a bow; and a crown was given unto him and he went forth conquering and to conquer." This represents the triumphs of the apostolic age when as yet the church was dominated by the ideas of Christ, and when nothing could stand before the testimony of Christ proclaimed by those who were willing to lay down their lives in attestation of their witness. The Tempter had not yet persuaded them to throw away the heavenly powers that accrued to them on the Day of Pentecost, and their path was one of triumph. The apostles had gone down into nothingness when Christ suffered an ignominious death at the hands of his enemies, and had risen with Jesus again and ascended with him, so as to clothe themselves with celestial powers. But it seems to be a law in the universe that we must lose the best gifts of

heaven and learn their value by what we suffer in the privation of them and in the struggle to recover them. We have here at last in xix. 11. the restoration of the glory of Christ in the church. Christ is to his people the Faithful and True, and all is false that does not accord with his word. Christians have through all these dark ages (of which, let us hope this 19th century is the last) been listening to the flattering suggestion that the Gospel was not so perfect but that they could improve it; but now they consent that Christ shall be the Head of the Church in all respects and not in some merely. "In righteousness he doth judge and make war." The judgments of Christ are found in the Gospels and in the prophets and apostles. "My words shall judge men in the last day." Whatever is the recognized majesty of Christ, that is the ascendency of his word. When men see the power and majesty of Christ exhibited in his people, it will be as though they saw him coming in the clouds of heaven and all the tribes of men shall wail because of him, and of the deadly power of his long-despised word in their heart. Thus shall he make war with sin as found enthroned in literature, in the press generally, philosophies, science so-called, in state-craft, in criticism, in rank and wealth.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vestment dipped in blood; and his name is called The Word of God." 12, 13. Christ is the Word of God, the full revelation of the character of God. All that is in the Scripture is in Christ. But the aim of Christ is that his people should be in the world what he is, and that the glory of God, the fulness of Him that filleth all in all, should be seen in them. I am glorified in them. He shall come to be glorified in his saints and admired in all them that believe. His glance is consuming; as when he lookod upon the Egyptians, as they were assaying to destroy the Israelites and they were discomfited, so he looks upon the unbelief, the pride, the pomp, the miserable splendour and foolish fascination of this world, and men are harrowed with a sense of their sin in having made light of Christ and his salvation and his people. "On his head are many crowns;" even all the crowns of this world; for the things which men hitherto thought kingly and worthy of homage are now seen crownless. Much is known of him by those who see him invested with all power and glory; and yet there is something that all do not know of, in him. The apostle Paul was aware that therewas a knowledge of him beyond what he had attained to, and he pressed forward with all his might to obtain it. Christ is made of God unto us wisdom, righteousness, sanctification and redemption, and there is in this last something that does not dawn upon the intelligences of many, even believers.

FRIENDLY WORDS TO EDUCATED NATIVES. X.

THE FAULTLESSNESS OF CHRIST.

(Concluded.)

The great majority of men are hindered from expressing their anger or spite or resentment by the consciousness that they are not in a position to do it. They who offend them are stronger than they. In order to prove a man's superiority to such feelings it is necessary that he should encounter opposition, scorn and insult, and that he should be clothed with absolute power to chastise those who thus offend him. Many are helped to maintain their equanimity by the consciousness that any attempt to rebuke their adversaries would bring additional trouble upon themselves. We must ever bear in mind, in considering the character of Christ, that he was clothed with just as much power to inflict injury upon his opponents as to bestow blessings upon those who sought his aid. Without the sword of Peter he could by his mere will have just as easily stricken the entire band of his assailants in the Garden, as he could heal the ear of Malchus. In the sacred books of the heathen the incarnations of deity are representing as using their immense power in terrible chastisements inflicted on those who had the misfortune or audacity to cross their wishes. These imaginary Gods show what men would do if they had the mighty power which they attribute to their Gods. Some of the *Rishis* held up as the paragons of virtue had nothing but malediction and ruin for those who thwarted them in any way. In the Lord Jesus Christ we have the example of one who endured such contradiction of sinners as no one else ever did, and who never in a single instance used his power to chastise his enemies. On one occasion the people of Jerusalem took up stones to cast at him. He passed through their midst and going forth found a man who had been blind from his birth and healed him.

What fault will you impute to Christ? When did he ever evince the slightest covetousness? What inordinate affection can you discover in him? Can you find any trace of pride in him who, when a rich young ruler came and fell at his feet crying, Good master, what good thing shall I do that I may inherit eternal life, replied, "There is none good save One, that is, God. When did he ever prefer his own comfort or convenience to that of others? When was he guilty of injustice in his dealings with mankind? How can you account for the fact that he was absolutely free from the prejudice of the Jews which made them look upon other nationalities with disdain?

While we claim that Jesus Christ, and he alone of men, was faultless, we call attention to the remarkable fact that he never studied to seem faultless to men. Many men have laid themselves out to obtain a reputation for unblemished virtue, but they found it necessary to fall in with the ideas of men and confine themselves to those lines of goodness which were recognized by the community to which they belonged. Virtue means conformity to the will of God; but a reputation for virtue means conformity to the ideas of men. The path that Christ found himself called to pursue, was one in which reputation among his contemporaries was impossible because of the wrong standard prevailing. Christ addressed himself to a standard that was nineteen or twenty centuries off, and which the best men of the present day see before them, tip-toe on the mountain tops of the future. To become a follower of Christ a man must die to the world and its poor honours and reputations, and find his joy in the love of God shed abroad in his heart and in the hearts of his fellow disciples.

In view of the fact that we have now endeavoured to exhibit, the fact that Christ was the only unblamable one that ever made his appearance among the sons of men, how fitting it seems that the voice of the divine Father should be heard from the skies, exclaiming "This is my beloved Son, in whom I am well-pleased; hear ye him"; and also that God, after Jesus had been crucified and cast out by men, should raise him from the dead to his own right hand, and commission his servants to go into all the world and invite all men to believe on him and be saved. Could the people of India give a higher expression of their love of truth and loyalty to God than by abandoning their vain traditions that have been so prejudicial to those who clung to them, and consent to be guided by the Pre-eminent One, the faultless One, the redeemer of nations and of individuals, and let him communicate to them the secrets of true and everlasting greatness?

REMINISCENCES. CCVI.

Extracts from Note-book. Bombay, 1849.

March 20th: "In Christ." The body is a wonderful means of illustrating divine love. Love is expressed by the will of its object, and delights to execute it with the greatest rapidity possible. So the body does nothing but give heed to the will of the soul, and with astonishing rapidity carries it into execution; insomuch that we can hardly perceive an interval between the will and the deed. Love delights to embrace and seclude its object, so the body the soul. Love delights to shield its object; so the body the soul. Love delights to convey its object, so the body the soul. Love delights to come in between the universe and its object, to be the medium by which all things come to and all things emanate from its object, so with the body and the soul. Love delights to be perpetually with its object as the body is with the soul. Love delights to have the most perfect possible intimacy established with its object, and nothing can exceed that of the body and the soul. Love delights to have its object absolutely dependent on it, and so the body with regard to the soul. When the analogy will not hold, it is because of sin, that foreign element.—God made all things for the manifestation of Himself, and He is Love. The soul of man is the object addressed by him in all this visible creation; and it is not surprising that he should have made a peculiarly great and wonderful exhibition of himself in that which is most proxicnate to the soul of man.

The perfection of holiness in a creature is to be nothing. The smallest possible atom separating something from nothing, to be that. We are not to strive upward but downward, not to grow upward but downward. We are near perfect sanctification when we have fairly mastered that word of Christ, "Without me ye can do do nothing." Our sin began in a desire for independence; our holiness begins in a desire for dependence on God alone.

I owe every thing to the cross of Jesus Christ. All the discoveries of divine love ever afforded me in the material universe, I owe to the cross. For if it had not been for the exhibition of God as Love on the cross, I would not have thought of seeking this exhibition elsewhere. But having learned this truth there, I have been stirred up to seek in nature other exhibitions of it, and have found them. And all that I shall ever learn of God, will be due to the cross for the same reason. Before I knew the cross I was compassed about by evidences of divine love, but utterly unconscious of them and so should have remained to all eternity. It is the cross that delivers creation from its bondage, and restores all things to their proper dignity of God's revelators.

Luke 22, 43. When God answers our prayers by awakening hope of their fulfilment, by some word or act indicating that he hears us, this is not intended to make us break off from prayer but on the contrary to increase our prayerfulness. He strengthens us by promises that we may wrestle the more fervently.

Luke 22, 47: "drew near unto Jesus to kiss him."—We do not find in the entire life of Jesus Christ, the record of one single act of resistance. He suffered all to do whatever they would with him.

March 21. The sufferings in the garden sprang out of the prospect of losing the power to bless. The unbelief of the disciples apparent now in their sleeping and afterwards to be apparent in their flight, was between Christ's heart of love and a dying world. The only door by which he could enter the family of mankind with blessings equal to their woes, was closed and barred against him, and he beat himself against it, willing to die in the effort to burist it open. Rightly considered, the only hell, the only damnation to a being essentially Love, is to be cut off from bestowing blessings. In Gethsemane we see what the unbelief of the *church* is all the time doing to a God of love. At Calvary we see what the enmity of the *world* is all the time doing to Him.

Herein is the greatest proof of divine love, that God was willing even to sacrifice his power to bless. This He did, from the time of Christ's death to his resurrection. This was the time of the power of darkness, when there were no promises, no throne of grace, no God for sinners. That hour is passed for ever. The corn of wheat died that it might bring forth much fruit.

"Whosoever shall confess me &c."—I have experienced the fulfilment of this. The Saviour confesses me daily before his Father, so that my prayers prevail.

"And Peter followed afar off." As the church is now doing. She will not follow Christ into the midst of his enemies, and suffer with him. She must first know the power of his resurrection, after that she will be ready for the fellowship of his sufferings, according to the true order as laid down in Phil. 3. 10. How inmeasurably safer would Peter have been in the midst of these soldiers with Christ, than in his forlorn solitariness, at a distance? Peter's conduct was a greater grief to Christ, than that of his enemies; and the church now, what a burden to his heart, and how will he sympathize with any that seek her emancipation. If we follow a light afar off, what good will it do us? The closer we are the more shining will be our faith. If Peter had not followed him at all at that time, he would not have denied him, and would have avoided much misery. So, many feeble Christians are obliged to endure more suffering than before they became Christians; and in this way the world is led to think religion the cause of unhappiness. "Whither I go, said Christ, thou canst not follow me now; but thou shalt follow me afterwards," as Peter afterwards did. His epistles are filled with exhortations to follow Christ in his sufferings. It was necessary for Peter to be endued with power from on high. And as Peter's fall was the means of exposing his own heart to him, and was overruled to his great good and sancitification, so it will doubtless be with the church.

God has left a throne vacant in this world. It must be either occupied by Zion or by Satan. How will God smile on one of his children whom he sees endeavoring to climb the steps of this throne. God must either answer me, or else confer the highest possible mark of his regard on Satan. Acts 26, 17 "Delivering thee from the people and from the Gentiles." Astonishing grace appears in this address of Christ. Though Paul was so deadly and wicked an enemy of him and of his cause, yet the only allusion he makes to his sins is in the words "Why persecutest thou me?" Christ proceeds immediately to give him most precious promises, and that he would manifest himself unto him, and be his constant Deliverer. And not only so: He sends him not merely to preach the gospel, but to preach it with great success; "To open their eyes and turn them from darkness to light, &c."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—To those who understand something of the spirit of the age, it is not difficult to grasp the *feelings* which prompt Government and through them the Police, in taking the attitude, they have done all along, against the Salvationists. The matter is easily brought to a climax by using the same weapons (arguments) as Government and the Police have taken up. The perusal of the Rev. R. A. Hume's letter on Processions, extracted from the *Bombay Gazette*, in your issue of 7th April, suggests the following course. The *reasons* for suppressing the Salvationists, as admitted in the Police Courts, are chiefly that the *Police have good reasons to believe that such processions will lead to a breach of the peace. Therefore* the *processions* must be stopped. The *cause* must be nipped in the bud. The law gives the Police the privilege of forming an *opinion*, which may, or may not be correct, and this opinion is a justification for their actions. Mr. Hume quotes a Government reason "There is this distinction apparent—that the processions of the latter (i. e. Mahomedans and Hindus) are not aggressive *or they would not be allowed.*" The word *aggrssive* is, as Mr. Hume says, "of great moment, much depends upon it." Now Sir, suppose the Salvationists and their sympathisers—(and they are more than most people imagine,—for many a silent tongue and patient heart has not yet shown its "mark") were to tell the Police plainly in a letter—in black and white, that the religious processions of Hindus and Mahomedans are highly offensive to them, (a fact moreover,) and as Satan works throngh the instrumentality of men, in his warfare against the Kingdom of Christ, we as soldiers of Christ consider such processions highly aggressive to Christianity, because the gratification of eating, drinking, and the tumasha on such occasions, keeps many hearts chained, and seduces many of other creeds, towards them. Moreover such practices (through the religious beliefs of Hindus and Mahomedans,) are so effectually aggressive against us, that we have been so far *compelled* to give way on their account. We therefore, like Mahomedans and Hindus intend to be influenced by our feelings.

And as Christianity is offensive to them because it opposes their creeds, so Idolatry in every form is offensive to us, because it opposes our creed. We therefore *inform* the police that there *will be* physical obstruction offerd to the first such procession.

Now the police will have, not an *opinion only*, but positive evidence, that the permission of the first Hindu or Mahomedan procession, *will* result in a breach of the peace.

Will they *therefore* stop the procession? If so, the Salvationists will have breathing time, and the pleasure of seeing their battle fought out for them on a grand scale. If not, why not?

Yours &c.
ANTIDOTE.

Guzerat.
10-4-83.

NOTICES.

RECEIVED for the Grant Road Church Building fund from L. E. F. Rs. 5, E. M. Rs. 2, R. S. Rs. 2, J. B. H. Rs. 4.

BAPTIST CHURCH, (BELLASIS ROAD, BYCULLA.)

The Rev. W. Carey, Medical Missionary, from Delhi, will preach on Sunday at 11 a.m. and 6 p.m.

THE following should have appeared in our issue of March 24th, but was omitted through oversight. Received for the Salvation Army from I. N. D. Rs. 50.

M. E. APPOINTMENTS for to-morrow: Grant Road: 8-30 a. m. Gilruth; 6 p. m. Gilruth.—Dean Lane: 11 a. m. Bowen; 6 p. m. Fox.—Mazagon, 11 a. m. Fox; 6 p. m. Stephens.—Lanoli, Shaw.

BRO. WARD'S letter comes too late for this issue.

Epitome of News.

SATURDAY, APRIL 7.

—*Times of India*: The following statement two years ago would have been received with incredulity and ridicule. The writer, however, is not Mr. Hyndman, but Major Baring:—"Opium constitutes the chief danger of the immediate future. I have for a long time past been inclined to take a somewhat desponding view of the future of the opium revenue, and recent events have confirmed the views which I had heretofore held. Considering (1) that the crop is singularly precarious, (2) that the indigenous drug of China is daily becoming a more serious competitor to Indian opium, and (3) that the Indian revenue depends in no slight degree on the domestic legislation of a foreign country (China), it can scarcely, in my opinion, be doubted that the yearly revenue which India derives will in all probability show a tendency to fall off in the future." The Finance Minister tells us in explicit terms that the revenue will fall off from opium.

MONDAY, APRIL 9.

—The wife of one Soonderji Khimjee about fifteen days ago asked her husband to allow her to go to her country. The husband refused to comply with her request because his salary was only Rs. 4 per month and he could not afford the Rs. 16 or Rs. 17 which the journey would cost. The deceased then got angry and on Saturday night drowned herself in a well.

—Writing about the recent wedding festivities that took place on the occassion of the wedding of Balkrushna Laljee, a Hindoo Maharajah, in Bombay, the *Rast Goftar* says that when the bridegroom arrived at the house of the bride, having proceeded there in procession, he put one of his feet in a large basket, wherein the bride was made to sit, a custom observed by the Maharajahs when they enter into a matrimonial bond. The Vaishnav women, who had assembled to worship the Maharajah, received shabby treatment at the hands of some of the Purdasee sepoys in the employ of the Maharajah. The females while following teh procession were most indecently attacked by a crowd of males, and several of them afterwards missed their ornaments.

—*Times of India*; Baroda, Sunday: Khan Bahadoor Kazi Shaboodin was this morning nominated Dewan in the place of Sir Madhavrao, and invested with a magnificent robe of state by the Maharajah in full Durbar.

—A contract has been signed between Siam and the Eastern Extension Telegraph Company, in which the company agrees to lay a cable between Bangkok and Patani, or Tringano, and another between Quedah and Penang, the two cables to be connected by a short land line across the peninsula. This line the Siamese

Government will build themselves, as they have strong objections to allowing foreigners even the shadow of a right on Siamese territory.

—*Atlantic Monthly* : "Within the last few years we seem to have demanded that our books should be divided and subdivided, and arranged so that we can take our mental sustenance in the least possible time and with the slightest effort. This state of things has come in with Liebig's Extract of Beef, and has followed the druggist's efforts to compress and condense the old-fashioned great doses of medicine into quickly disappearing pellets and globules, which are slipped down our throats without a shudder or regret. Our favorite authors are being minced finer and finer every year, as our tables are being served with croquettes and patés, to the shameful neglect of saddles of venison and lordly sirloins of beef. We take even our Bible-reading from books that look as if they belonged to baby-house libraries : Daily Foods and Pearls of Sacred Thought, one verse of the Bible for each day, as if it were all our spiritual constitutions would bear in their present weak condition. One would think that the Bible Society had succeeded well enough in its endeavors to print the Scriptures in portable form, to allow us to keep the New Testament, at least, within reach so that we could sometimes read an entire chapter."

Tuesday April 10.

—A serious polo accident has occurred at Sialkot. Colonel M. P. Blake, of the Carabiniers, got a nasty fall by his pony coming into collision with that of Captain Hallowes. The Colonel is suffering from concussion of the brain, but is reported to be progressing favourably.

—*Guzarat Mitra*: The Dewan's salary is to be reduced from Rs. 5,000 to Rs. 3,000. The Revenue Commissioner will in future receive Rs. 1,500 per month, instead of Rs. 2,000 as hitherto.

—*Times of India* : Hydrabad. The Nazam's grandmother, who was attacked by illness with choleraic symptoms on Friday, is recovering. Similar symptoms developed themselves in his Highness's mother last night, and much alarm is felt. His Highness's proposed change of residence to Bolarum is given up, the British medical authorities objecting to the inevitable influx of natives.

Wednesday, April 11.

—From Mr. Bright's address before the University of Glasgow: Would you believe, if you were to add up all the expenditure in the country since the beginning of the century and during the lifetime of some thousands of people now living—expenditure upon war, and war debts—what do you suppose it comes to? You could not guess, and if I told you, you would be no wiser. (Laughter.) It comes to the sum of 4,414,000,000*l.* sterling of taxes. I said you would be no wiser: I don't know that we are any wiser from hearing that a man is worth a million except that he is a rich man. We don't know very well what a million is. But what is twenty millions, and what are one hundred millions, and what are a thousand millions, or four thousand millions? It is like speaking of those great astronomical distances of which at lectures we hear so much and still know so little. (Laughter.) But if these military expenses have come to four thousand millions how much has the real government, a civil government, of the country cost during the same time? It has cost 1,012 000,000*l.* Less than one-fifth of all our expenditure has been in our civil government; more than four-fifths has been expended in wars past or wars prepared for in future. This very year, I suppose, what with the Estimates and what with debt and repayments the expenditure on British affairs would be very little short of sixty millions sterling. I want to ask any sensible body of men—(hear, hear) —be they young or be they as old as we always believe professors to be—(laughter and cheers) —I want to ask them whether it should be necessary that the wealth, labour, means, comfort, the happiness of the population of 35 millions of people of these islands should be taxed to the amount of the tremendous and inconceivable expenditure which I have just mentioned to you?

—*Independent*: During the past twenty-five eventful years of our national history no Southern man has alternately awakened and disappointed so many hopes as Alexander Hamilton Stephens, who expired on Sunday morning last, before dawn, at the executive mansion, Atlanta, Ga., apparently of no definite disease, but wholly worn out by the fret and fever and the unsparing activity of his strenuous life. Several times in his career Mr. Stephens seemed on the highway to a great and commanding position. It is a tribute to his character and general temper that, when he proved unequal to the strain of the moment, the country was still ready to forgive him and to fall back on the old expectation that he was just on the verge of doing something great. So he lived and so he died. An original Whig, he disappointed the fire-eaters by not advancing to the ground of secession, and disappointed us in the hope that he would stand firmly against it, by falling into the middle bog of Squatter Sovereignty, to be dragged out by the Confederacy, which did not care much for his protest, but wanted his name. His career since the war, without being all that it promised, has been independent and natural. Its last scene was in the highest degree characteristic. It apparently lay in his power to put himself at the head of the New South and to start an independent party, perhaps, for all the states. He considered the matter seriously enough to awaken the hope that he would prove the man for the hour, and then disappointed it. He saw the need of the times, but turned back to his Democratic associates, saying that the party must be reformed from within, and not from without. There was in him the greatness which awakens and sustains great expectations; but not that which achieves them. The weakness lay rather in the intellect than in the will. He possessed force and courage; but could not disentangle the threads of the case and lay them in straight parallel lines toward the true and bold conclusion. In private character he was above reproach and worked hard in his profession and in official station. He lived and died a sincere believer in the Bible and in the doctrines of Grace. He was the author of two important and successful books—"The History of the United States" and "War between the States"—and held repeatedly the highest position in Congress and in his state, from which after the war he returned as her first senator.

Thursday, April 12.

—*Times of India* : Our recent campaign in Egypt dwindles into insignificance, as regard the actual loss in killed and wounded, when compared with the campaign in the Soudan. Our correspondent writing from Khartoum, on the 6th of March, mentions that up till that time the Egyptian losses were 16,000 men, while the Mahdi had lost between 40,000 and 50,000. This is a fearful slaughter, yet in spite of all, neither side has yet gained a decisive victory.

—The Str. *Mirzapore*, with English Mails left Aden for Bombay, Wednesday 6 a. m.

—*Bombay Gaeztte*; *Bilimora* : The disastrous fire which broke out here last Friday has caused a panic among the people. A street of eighteen houses was burned to ashes. Had not the Parsee women assisted in drawing water from the neighbouring wells to extinguish the fire, it would have reached the neighbouring Parsee and Bania streets, and brought the whole place to ruin. The loss is roughly estimated at Rs. 20,000.

—Yesterday evening, at about 7 o'clock, Mrs. Tucker and ten other members of the Salvation Army were arrested by Inspector Millard in Shaik Memon street for "knowingly joining and continuing in an assembly of five or more persons likely to cause a disturbance of the public peace, after such assembly had been lawfully commanded to disperse." Mrs. Tucker and her disciples were conveyed to the Girgaum police station, where they were admitted to bail each in the sum of Rs. 100, to appear before the Chief Presidency Magistrate at noon to-day.

—Same; 10th : Lieutenant Fraser, of the South Yorkshire Regiment, has been found guilty on several serious charges by a General Court Martial at Bareilly, and sentenced to be cashiered and to imprisonment for one year. The sentence was confirmed to-day. The charges were :—Firstly, fraudulently misapplying public and regimental money when charged with the care of the same; secondly, behaving in a scandalous manner unbecoming an officer and a gentleman; and thirdly, deserting Her Majesty's service.

—*Overland Mail*, Mar. 23: The Emperor of Germany on March 22 received many presents and large numbers of telegrams and letters, including a letter in the most cordial terms from Queen Victoria congratulating his Imperial Majesty on the celebration of the eighty-sixth anniversary of his birthday.

—A correspondent at Alexandria states that the frequent blocks on the Suez Canal have drawn fresh attention to the necessity of a second canal. Sir George Elliot, who left Alexandria in the same steamer as Sir A. Colvin and M. Bouteron, is in favour of a new canal starting from Alexandria for Suez, combining the irrigation of the land with the navigation of ships. Sir George Elliot's plan differs from the one already before the public, *inasmuch as it avoids Cairo, on account of* the number of locks and the engineering difficulty. He proposes a fresh water canal from Alexandria to Atfeh, then to cross both branches of the Nile, which is much less difficult there than at Benhah, and afterwards to make a saltwater canal to the Bitter Lakes and to Suez. This is said to be no new scheme, having been approved years ago by some eminent engineers.

—In writing to Sir Wilfrid Lawson, Mr. J. G. Richardson speaks with unmeasured severity of England's iniquitous drink traffic, as will appear from the following:—"In truth, I often marvel at the forbearance of the Almighty, whose laws we have practically ignored; for in our treatment of the questions of strong drink and the opium trade, we have long and heedlessly tampered with the bodies and souls of men. Well may Canon Farrar, in writing on the subject, say—"If as a nation we continue in this sin unchecked, if the more we earn the more we see the people saturating soul and body with destructive liquor, what must be the curse to us? . . . . Must it not be that for us, as for the drunkards of Ephraim, our glorious beauty shall be a fading flower; that our pleasant vices shall be made an instrument to punish us? . . . . that the crown shall fall from our heads, for we have sinned, which has been the fate of so many sinful nations before us? *On our repentance may God avert it!* But if we repent not, then, as Syria fell for her effeminacy, so in her time England must fall for her drunkenness, and the axe is in the air, and the fiat shall go forth —'Every tree that bringeth not forth good fruit is hewn down and cast into the fire.'"

I feel my day for work will soon be over; but every year I live strengthens my conviction that temperance reform is a subject of the first and most pressing importance; that it is one of those great moral questions behind which for the moment party disagreements should be made to fall, and in comparison with the weight of which they are as the small dust of the balance—I am, dear Sir Wilfrid, your sincere friend, J. G. Richardson.

P. S.—I feel that I shall in some measure relieve my mind of its sense of responsibility if (with your approval) I send a copy of this letter to each member of both Houses."

Friday, April 13.

Major Tucker promised that there would be no further processions till this case had been disposed of.

—*Poona Observer* : Upwards of ?,000 natives assembled at Pundurpoor last Sunday to visit the god Vittoba, who was, on this occasion, decked with diamonds, pearls, gems, and other ornaments valued at above a lakh of rupees.

—*Bombay Gazette* ; An interesting ceremony, namely, the annual distribution of prizes to the native female children attending the schools connected with the Amrolee branch of the Scottish Free Church, or as it is sometimes called the Rev. Dr. Wilson's Mission, was gracefully performed by Mrs. Macfarlane, the wife of Mr. Macfarlane, solicitor, last evening. The children present numbered considerably over 300. The majority of them were Hindoos, the remainder being for the most part, of Jewish parentage. Change of religion evidently does not signify a change of love for glowing colours and tawdry jewellery on the part of the children, who were decked out on the occasion in picturesque holiday attire. The programe improvised consisted of recitations from the scriptures and the singing of sacred hymns to simple melodies. The prizes consisted of books for the older children and toys for the younger ones, with all of which the young folk seemed to be highly pleased."

Our contemporary appears to be under the impression that the children attending these schools are Christians. This is not the case.

—Same : Yestsrday morning the eleven Salvationists—W. J. Gladwin, Honeybun John Fido, H. Popkis, J. Mackertich, Cassinath Purshotum, Louisa Tucker, Dorothea Gladwin, Mary Ann Thompson, Victoria Roberts, and Mary Pereira—appeared before Mr. C. P. Cooper, at the Fort Police Court, to answer charges preferred at the instance of Inspector Millard, of contravening Section 151 of the Indian Penal Code, by knowingly joining and continuing in an assembly of five or more persons likely to cause a disturbance of the public peace, after such assembly had been lawfully commanded to disperse. The hearing of the case was postponed to the 16th instant, the prisoners being liberated in their own recognisances of Rs. 50 each, to enable the Public Prosecutor to attend.

—Syed Noor Mahomed Noor, who ran amuck at Pydhonee (Bombay) on the 8th ult. killing three persons, has been tried and sentenced to be executed.

—Deaths last week, 569. By small-pox, 101.

—*Bombay Gazette* : Lieutenant Bor, whose services as an experienced exterminator of locusts were recently placed at the disposal of the Bombay Government by the Cyprus authorities, has arrived and already commenced work. The latest Bombay Presidency Season Reports state that Mr. Bor has gone out with the Assistant Collector of Satara to take measures for destroying the locusts, which have been committing ravages in that district for several weeks. When he has completely freed the Satara collectorate from the pest, there will be more work for Mr. Bor in Rutnagherry and Belgaum, in both of which districts locusts are presnt to a considerable extent.

Selections.

MAJOR WILSON:

OF THE BLUE RIBBON GOSPEL ARMY.

—Born in 1836—Early Employment as a Horse-breaker.—Religious Associations of his Boyhood—Becomes Valet to a Sporting Gentleman—His Master's Death and Eccentric Funeral—Wilson, at the Age of Nineteen, Commences a Sad Career in Manchester—Enters the Police Force—Confirmed Dissipation—Card Playing—Illness of his Wife and Death of His Daughter—Resolutions to Amend—Arrested and Sent to Goal—The Chaplain's Sermon—Conversion—Liberation from Prison—Prays at a Prayer Meeting—Treatment from Old Companions—His Successful Evangelistic Career.

This devoted and useful officer of the distinctive evangelistic and Temperance agency which was originated about nine months ago, by the Editor of this journal, was *born* at Drax, near Selby, Yorkshire, on May 5, 1836, and has therefore nearly completed the forty-seventh year of his age.

His father was a horse-dealer, and much of his time was engaged in what is technically known as "breaking them in," and training them for active service and work in harness. Almost as soon as the boy could sit astride the back of a horse, he assisted his father in his useful and necessary, though somewhat perilous, employment. As a proof that the father considered the occupation to be attended with some risk, he used to tie his boy to the back of any animal which indicated mischief or friskiness, so as to escape the possibility of accident. Young Wilson continued at this work until he was about seventeen years old.

EARLY RELIGIOUS ASSOCIATIONS.

His parents, though not actively hostile to the religion of Christ, were by no means attached to it, but, happily for himself, sent their child to a neighbouring Sunday School at a very tender age. In this way he became familiar with the leading truths of the Bible, and heard ever and anon the sweet and simple story of Jesus and His love. At the age of fourteen he appears to have been thrown into the way of some professing Christian people, who conceived a warm interest for him, and endeavoured to lead him, as a lost sinner to the foot of the cross, where he might find Jesus as his Saviour, and constrained by grateful love, give himself to His service. Whatever these good people may have seen in the youth to gratify their desires for his spiritual welfare, we cannot say, but this is certain, whatever goodness may have existed at the time "was as the early cloud and as the morning dew," and passed rapidly and entirely away.

Becomes a Valet to a Sporting Gentleman.

At the age of seventeen Wilson became acquainted with a notorious sporting character, who resided at Hadfield, Yorkshire, and he was prevailed upon to leave home and act in the capacity of valet to his new acquaintance. And now the downward course of sin and ruin was rapidly trodden by the young man. His employer and he, having two good hunting horses at their disposal, went riding about from place to place, and spending a considerable portion of their time in public-houses frequented by lovers of the turf and all sorts of professional blackguardism, stopping, sometimes, if the surroundings were congenial, as long as a fortnight or three weeks in one place, and drinking heavily most of the time!

Often in the middle of the night the young valet would have to rise and get his master the brandy-bottle which was always kept underneath the bed, and when he had imbibed as much as he wanted himself, he invariably compelled his servant to drink the same quantity, by measure, as he had himself drunk, and in spite of the enormous disproportion of their carrying capacity, any disinclination on the part of the young valet was immediately ended by a peremptory request to get the hunting-whip!

HIS MASTER'S DEATH AND FUNERAL.

When this man had destroyed both his body and his soul, as he shortly afterwards did, by his vicious life and appalling excesses, he was buried according to his own eccentric whim, in a stone coffin with his hunting cap, boots, and spurs, "ready," as he flippantly said, "for hunting in the next world, where I shall find things just as I leave them here." His horse was shot at the grave, and both were buried side by side, on their late owner's estate.

WILSON COMMENCES A SAD CAREER IN MANCHESTER.

Wilson's history now took another turn. He was nineteen years old, and aspiring to see something of the activities and pleasures of a large town, he went to Manchester, and here, alas! he spent no less a period than twenty-two years in gross drunkenness and sin. He well remembers upon his arrival one Sunday going into a public-house, and remaining the whole day drinking and playing at dominoes. He went into this den in the morning with £3 in his possession, and came out at night penniless and friendless, with two black eyes into the bargain.

—Without any prospect before him but ruin, bankrupt in fortune, and without friends, he knew not what to do. At length the idea was suggested to him to

ENTER THE POLICE FORCE,

and strange to relate, he actually did so, remaining in the service about a year and a half, during which time he got into a dreadful scuffle with some low, violent characters, which ended in his being blinded in both eyes, and left sadly bruised upon the ground for dead. He was taken to the infirmary, where he remained without sight for a month, after which he fully recovered, but left the police force for other occupation.

It appears that about this time, Wilson got in league with some publicans, and carried on, both as principal and agent, a number of betting transactions. His confirmed dissipation may be understood from the fact that on one occasion he drank no less than *sixteen fourpennyworths of Rum*, within an hour, and did not feel any ill effects from it, until he went into the open air, although the quantity of vile decoction he had swallowed was enough to kill any man.

Card-playing was one of Wilson's favourite diversions, and he has won as much as £ 5 in a single night; but as he has since confessed, "What I won with the devil's aid was soon spent and brought its own train of misery with it." He was finding out what so many of the servants of sin have discovered in their bitter experience, that "the way of transgressors is hard," and the fruit of unrighteousness is sorrow and death.

RESOLVES TO REFORM DURING HIS WIFE'S ILLNESS.

God now arrested, though but for a moment, the headlong career of this child of disobedience, and with His mighty voice startled him into a brief period of solemn reflection and resolution. His wife, whom he dearly loved, was stricken down by sickness, and remained in a precarious condition for several weeks. "During this time," he says, "I promised the Almighty that if He would raise her up to health I would serve Him. She got better, and I kept faithful to my promise *for a short time*, but, alas! the love for strong drink overcame every good desire."

He gave way to drunkenness again, and once more in the midst of his dissipation, God stepped in, and laid his beloved *daughter* at the very threshold of death. She remained in this condition for some time, and then, happy in Jesus, closed her eyes to this world, and opened them to behold the splendours of heaven. Over her dead body the heart-broken father promised God and his wife that he would repent, and turn over a new leaf. He abstained from drink after this for nearly a year; but, eventually the drink-demon and Wilson had a hand-to-hand encounter; the glass was lifted to his lips; the devil took undisputed possession, and held universal sway.

ARRESTED AND SENT TO GAOL.

Wilson's conduct became so bad that he gained a most unenviable notoriety in Manchester, and even the children would avoid him through fear. Sometimes, in the height of his drunken orgies, he would go to his miserable home, and threaten to blow out his

wife's brains with a revolver, or seek to cut her throat with a razor. At last it was considered necessary by the police to arrest him, and for a time he was quartered in Bellevue Gaol. Here, as soon as returning sobriety and reflection enabled him to realise his position, his conscience stung him almost to madness, and he had frequent and protracted fits of remorse.

One day, when his misery was keenest, and his outlook darkest, he heard the Gaol Chaplain preach from the words, "Be sure your sin will find you out." It was as a message of God to the prisoner, and burnt its way into his very soul. He returned to his narrow, gloomy cell, dropped on his knees in an agony of prayer, and determined that henceforth he would lead a new life. But he had very inadequate notions of the completeness and power of Christ's salvation, and of this the devil took advantage, suggesting that his past life would most certainly damn him, whatever steps he took to repent and amend. Here is

HIS EXPERIENCE IN HIS OWN WORDS:

"I could neither sleep nor rest night or day. At last I resolved to send for the Chaplain, and he came along with the schoolmaster, asking me what I wanted. I told him I was so miserable and seemed to have such a burden I did not know what was amiss with me. Getting the door in his hands, he said, 'Oh, it is your sins,' and slammed the door in my face, with the words in his mouth.

"Here again the devil tried hard to keep hold of me, telling me I should be all right when I got out amongst my old companions, but still the burden got heavier; the Holy Spirit was working with me. After a few days I resolved, whatever might be the consequence, I would have Christ. After pacing up and down my cell, first singing, and then praying, I dropped on my knees, and sang—

'The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.'

"'What,' I said, 'can poor Wilson have his sins washed away and forgiven, as well as the dying thief?' and something seemed to say, '*Yes, poor drunken Wilson can be forgiven.*' As soon as I believed, the light came into my soul, and the burden was rolled away. I also promised while on my knees that I would be a better husband to my wife, and a better father to my child, and that I would neither touch, taste, nor handle the cursed drink which brought me here. I got up from my knees, and could not tell for a moment where I was, singing and shouting and praising the dear Lord. It brought the warder to the door, when he called out

67, WHAT ARE YOU DOING?

"When I told him I was praising God for what He had done for me, he said, 'Oh, I shall bring you before the Governor!' Next morning came, I had to go before the Governor, and was charged with talking through the wall to the other prisoners. The Governer asked me what I had to say. I told him the charge was not true. I was singing and praising God. Being a prisoner, he believed the warder before me. They gave me *three days' bread and water for getting my soul saved*! But having just been liberated from the prison-house of sin which I had lived in for many years, I did not care; I cheerfully bore it all for Jesus.

"When my time was up to come out of prison, I had to go before the Chaplain to receive my books. I then asked if he remembered me sending for him to my cell, when I told him I was very miserable; 'since then I have been on my knees, and God, for Christ's sake, has pardoned all my sins. I am going out of this prison a saved man, never to enter it again, unless I enter it for God.'

TELLS HIS WIFE OF HIS CONVERSION IN PRISON.

"When I got outside of the prison walls, to my surprise, there were some of my old companions ready to take me by the hand and lead me into sin again; but just before that, I had been praying for God to help me, should any of my old companions meet me. Looking round, I caught sight of another little group, which turned out to be my dear wife and a few more friends. My wife, upon seeing me, fainted away; but after she came round, I told her I was not the same man that had gone in; instead of being a brute, by God's help, I intended to be a man. I did not know I had anywhere to go, as I had already sold three homes up through drink, but my wife had got a little room and a few things to put in it.

PRAYS AT A PRAYER MEETING.

"I determined to go to some place of worship, but could not find any place open before Sunday. I then found a little New Connexion Chapel, in Queen's Road, Manchester, where I heard a sermon that I did not understand.

"After the prayer-meeting, a gentleman spoke to me, seeing that I was a stranger, and asked me if I had come to live in the neighbourhood. I said, 'For the present.' He then asked me if I would join his class; not knowing hardly how to answer him, I said, 'I have just come out of prison.' He let go my hand in a moment. and turned away from me; I looked at him, with his gold ring and gold guard, and thought, is *this* religion? when the devil suggested, in an instant, 'Don't you be religious.' I went out of the chapel to go home, having to pass a public-house, when the devil suggested to me to go in and have some drink; but I remembered the promise that I had made to God never to touch, taste, nor handle, and God helped me to overcome it.

TREATMENT FROM OLD COMPANIONS.

"On the Monday morning following, I commenced work. It was at one of my old places, amongst my old pot companions: the trials and persecutions I had to undergo I shall never forget; they would laugh and sneer, at other times curse and swear; but I took no heed, asking the Lord to help me; and I would often sing—

'Oh, I do love Jesus!'

Or,

'Rock of Ages, cleft for me,
Let me hide myself in Thee!'

When they saw it took no effect on me they would then get hold of me aed carry me on their shoulders right over to the public-house and try to make me drink whisky, but when they found I would not drink it they would throw it over me. Oh, they did try me, but God helped me. This went on for about a fortnight. I told my dear wife I should have to get away from them, or I could not answer for myself; so one night I told the Lord all about it. I said, 'Oh, Lord, I want Thee to help me: I want Thee to open a way for me in some other town, so that I can get away from these pot companions.' The Lord answered my prayer; for, next morning, I got a letter from a relation in Leeds, asking me to come over at once, as they had got me a situation. I went, for I was sure the Lord had opened the way out for me. Subsequently a lady employed me in Christian work for three years."

SUBSEQUENT EVANGELISTIC CAREER.

From this period, March, 1878, commenced the evangelistic career in which God so abundantly blessed him, not only in Leeds, but at Whitechapel, Canning Town, Rotherham, Manchester, and Newcastle—where hundreds of the worst men and women in the place were led to Christ—Middlesbrough, and Great Grimsby. Among the illustrations of the marvellous work God did by him in this last-named town it may be stated that one man, whom his mates called "Swearing Brummagem," was saved. He was afterwards known as "The Hallelujah Deal Carrier." According to his own statement he had been in prison over sixty times! There was also a woman, who had been a noted character, who came to the meetings; she was well known in the town both for drinking and fighting, and everything that was bad; she had been a fortune-teller. God laid hold of her, and she went home and burned the cards that she used to tell fortunes with, and on the following Sunday night publicly gave her heart to God. Using her own words, she broke her mother's heart, and had been so bad that the devil told her that God would not have her in Heaven; but she told the devil the past was under the Blood, These are only two cases out of many. Four hundred and fifty souls professed to be saved, and 300 signed the pledge, while Major Wilson was at Grimsby.

Major Wilson has laboured in the Gospel also at Marylebone, Portsmouth, and many other places. He is now Major in charge of the twenty stations of the Blue Ribbon Gospel Army in Scotland, where he has been instrumental in leading many to find salvation and peace through faith in Christ, the crucified One.—(*Chr. Herald.*)

SOUTH AMERICAN EVANGELICAL ASSOCIATION.

From Rev. L. C. Smith, secretary, we have the following report;

The following is a brief synopsis of the doings of the conference which has just closed its sessions at Santiago, Chili. The conference was opened on Wednesday, Jan. 3, 1883. Rev. Wm. Taylor, who has been, under God, the founder of the movement, presided at all the sessions. There were twenty-two members present. The opening session was largely occupied by a most interesting and profitable season of prayer for the baptism of the Holy Spirit and for divine help and guidance in the prosecution of our work. The following officers were then elected for the ensuing year: viz. J. H. La Fetra, vice-president, L. C. Smith, secretary, and A. T. Jeffrey, treasurer. These together with the superintendent, constitute an executive committee for the supervision of the work during the year, when the conference is not in session. Rev. Wm. Taylor then proceeded to explain the results of the action of the General Missionary committee at its recent meeting in New York; viz., the wirhdrawal of the Missionary society from this work, and our consequent separation from the episcopal jurisdiction of the Methodist Episcopal church of the United States. In view of these explanations, J. H. La Fetra presented at the afternoon session the following resolutions, which were adopted by the conference.

WHEREAS, The general committee of the Missionary society of the Methodist Episcopal church has by recent action withdrawn all supervision over the work of this association; and WHEREAS, The board of bishops of the Methodist Episcopal church has given as their decision, that this work is no longer an organic part of the work of that church; and WHEREAS, We as ministers and Christian teachers laboring for the salvation of the people of this country, native and foreign, and for the establishment of the church of Christ in this land, shall feel called of God to labor for these ends; Therefore, be it *Resolved*, That while we regret the necessity, yet we accept the foregoing conditions which make our work for the time irregular, and pledge ourselves anew to consecrate ourselves to the prosecution of this work so long as we clearly see the hand of God leading us. That we will remain faithful and true to the doctrines, principles and spirit of the Methodist church.

A large part of this and the two following sessions were taken up in hearing reports of the progress of the work in the various fields occupied. We give brief summaries of these reports: L. C. Smith reported for Copiapo: "The day-school, although meeting with serious reverses during the year, had paid expenses and furnished a living for the teachers, besides exerting a salutary moral and religious influence upon the scholars. Preaching had

been sustained both in English and Spanish. Five new members had been received into the church during the year making an aggregate full-membership of eighteen, besides several probationers. Four of the newly-received members were native Chilian young men. The Sunday-school had been a great success, both financially and spiritually. The average attendance had been for some time over forty. About three-fourths of the scholars are taught in Spanish, and nearly all these are from native Roman Catholic families." J. P. Gilliland reported for Caldera: "This work had been opened at the beginning of the past year. The day-school had paid expenses, and had supported the teachers. Preaching had been maintained in English, and the Sunday-school, taught partly in English and partly in Spanish, was prosperous." The Coquimbo circuit had always been a grand success financially. The preaching had been well attended. The Sunday-school at Coquimbo numbered over a hundred members, besides smaller schools at several other points. Fellowship bands had been organized, and a grand field was opening. Miss Rachel Holding taught the day-school. Bro. J. W. Collier, the pastor, was about to return home on account of failing health. Bro. A. T. Jeffrey would take his place.

At Valparaiso, under the supervision of Rev. Oscar B. Krauser, the seaman's work had been truly wonderful—an almost continual revival for two years past. Hundreds of seamen had been converted. On board of many ships the majority of the crew had been saved, and on some the entire crew had been gloriously converted to God. These, in the main, had continued steadfast and were monuments of the success of the mission. A sailors' home with fifty-four sleeping rooms had been started, which had paid expenses from the beginning, and now, with seventy boarders, was too small to accommodate those who patronized it. Several saloons had been closed and a good templar's lodge had been organized with about two hundred members. Besides the work in the harbor, Bro. Krauser had organized a German Methodist church with twenty-eight members, and had maintained regular preaching in German. The conference sang the long-meter doxology in token of their joy and gratitude to God for the prosperity of this work. Bro. J. H. La-Fetra reported for Santiago: "The college had been prosperous. The girls' school had enrolled 126 scholars, and in the boys' department there had been 65, making an aggregate of 191. Although the expenses had been very heavy, both schools had left a fair dividend to be divided among the teachers, after deducting all current expenditures, including board, washing, etc. The attendance at the preaching service averaged about fifty. Two Sunday-schools had been organized with an aggregate average attendance of about sixty. One class was taught in Spanish."

For Concepcion, A. T. Jeffrey reported that the boys' school had not only supported itself, but had paid the full salary of all the teachers, and had left a small net gain besides. The girls' school had paid expenses and a part of the apportioned salaries. The outlook for school work was better now than ever before. A church of ten members had been organized; preaching had been sustained; a number had been converted, and a small Sunday-school had been kept up. It is perhaps necessary to remark that the payment of salaries to teachers in all the schools has been made contingent upon the net income of the school in which any particular teacher is engaged.

The appointments and apportionments of salaries were read and adopted at the Friday morning session. It was also agreed to procure and distribute 500,000 pages of tracts during the year to come. L. C. Smith, J. H. La Fetra, and M. A. Vasbinder were constituted a committee to carry out this measure. Seventy-five dollars were donated as a beginning for tract fund—$50 from Dr. D. Trumbull, of Valparaiso, through Dr. Taylor, and $25 from Sister Mary E. Elkins, of Concepcion. Saturday morning was spent in an exceedingly refreshing and profitable prayer and testimony meeting. On Sunday Bro. Taylor preached in the morning at the church, and the sacrament was administered in connection with the love-feast in the afternoon. On Monday, Jan. 8, Sister Lizzie Kipp read a most touching memoir of Sister Edith Collyer, who had died while engaged in school work in Santiago. After a season of prayer and testimony the conference adjourned, and the members will go to their work with renewed zeal and faith, realizing not only that God has given them in their meeting a better understanding of the extent and importance of the work, but also that he has poured, out upon them his Holy Spirit and made them fitter to go on to conquest in his name. The appointments for the year to come are as follows:

Santiago—Pastoral work, L. C. Smith and wife; superintendent of Santiago college, J. H. La Fetra; music department, Geo. H. Farwell; principal of boys' school, M. F. Lemon; assistants, T. W. La Fetra and Vincent. Female college preceptress, Mrs. A. H. La Fetra; assistants, Misses Lizzie Holding, Lizzie Kipp and Franc B Lewis; kindergarten, Miss Rosina A. Kinsman. Concepcion—Principal of boys' school and preacher in charge, J M. Spangler; assistants, Mrs. M. Spangler and Miss M. E. Elkins. Girls' school—Preceptress, Miss M. A. E. Sanborn; art teacher, Miss Nettie Ogden; assistants, Misses Martha Boise and Addie Eaves. Valparaiso—Seaman's mission and German church, Oscar B. Krauser and wife. Coquimbo circuit—A. T. Jeffrey and wife; school—Miss R. Holding, and one to be supplied. Caldera—Preacher and principal of school, J. P. Gilliland; assistant, N. M. Gilliland. Copiapo—Mrs. M. A. Vasbinder and Miss R. J. Hammond; two to be supplied from the United States.

This report simply represents the work in Chili. Besides these there are eleven workers in Brazil, one in United States of Columbia and three in Central America making a total of forty-four workers in South and Central America.—(*N. W. Chr. Adv.*)

THE BIBLE IN MEXICO.

BY REV. ROLLO OGDEN, CITY OF MEXICO.

Amid all the perplexities and discouragements due to the human factor in mission work, it is refreshing to note some of the triumphs which the divine element, unassisted, has achieved. The following well-authenticated facts are among those relating to the direct influence of the Bible, which have come to my knowledge.

In Mexico the pioneer of Protestantism was the Bible. It was no great recommendation of the Book that it was thrust in at the point of American bayonets; but the fact remains that many of the welcoming hands stretched out to Protestant missionaries in later days had back of them hearts made hungry for divine truth by the tastes of it gotten from the Bibles that came with the army in '47. One such Bible was bought by a man in the plaza of Toluca, many years ago; the purchaser bought from mere curiosity, but took the book to his home in Capulhuac, and began to read it. Soon he gathered his family to its daily study, and before long began to invite in neighbours to swell the circle of Bible students. Absolutely without other instruction, oral or printed, the little group gradually receded from Romanism toward Protestantism, though they did not know the latter by name, until in reality they constituted a Christian church, although without organization or pastor. The English missionary in Toluca, Mr. Pascoe, heard of this community of Christians, and on visiting them found them already well grounded in the faith. By the aid of our mission, under whose care they place themselves, a church was soon built, and the congregation put under pastoral care. No less than three preachers of the Gospel have come from the family of the buyer of that solitary Bible.

The father of the two brothers who are the largest and staunchest supporters of our work in Almacate, became the owner of a Bible in the latter part of his life. He kept it to himself and studied it daily. Struck with his mortal illness, the priest came to confess him. He put him one side, saying, "I have already confessed my sins to Jesus Christ, and have no need of you." He died, intrusting his Bible to his sons and advising them to have nothing to do with Rome, but to embrace the first church they should find teaching the religion of the Bible.

The same thing still happens in the more distant regions. Last September four men came to us from Naguachi, a place fifty miles back in the country from Morelia, telling us of a little group of believers there in need of a minister to expound the way of God to them more perfectly; all of whom dated their new spiritual light from the advent of a Bible, brought back from this city by one of their number.

The truth is Romanism knows itself perfectly in dreading the free popular reading of the Bible. Whatever may be the true teaching of the Bible, it does not fit the distinctive tenets of Roman Catholicism, and the priests know it. Many times has it happened here that a Bible has been the sole instrument of conversions from Catholicism. A one-armed switchman in Vera Cruz stopped after the evening service in our church, in that city, and said to the pastor, "For more than a year I have been looking for a church like this." He had come across a Bible in his home back in the country, and was spoiled for Rome thenceforth. The Bible alone often does the work of argument. In Culhuacan a Catholic had become so far interested in Protestantism as to consent to read the Bible with our minister in that town. One night he came to the passage "the blood of Jesus Christ His Son cleanseth us from all sin." He paused and said, self-moved: "If that is so then there is no such thing as Purgatory."

Many instances constantly come to light of the awakening of what seems an apostolic devotion to the Bible and its truth. I will give one. The owner of a large farm in Patambaro, one of the congregations in the Zitacuaro district, was led to a continued study of the Bible. One day he rode over to see Mr. Rodriguez, in Zitacuaro, and said to him: "Here are $3000, the product of the sale of my farm, and all that I own. You keep the money for me, and give me what I want from time to time. I feel that I must try to carry the Bible to my countrymen." He instantly set about the work. He went to a place called Agustadero, up in the mountains, and began going from one to another of the scattered houses reading the Bible. After a few weeks of this work our mission was asked to send a preacher there, which was done, and a new congregation opened with an attendance from the very start of over a hundred. The Bible-reader took his departure to the regions beyond, and but recently have we heard of him in a petition for a minister from the town where he has been laboring.

We hear much nowadays about the Bible losing its hold. We are told that the old arguments to prove its inspiration are exploded. Such facts as the foregoing help us to see that the Bible retains its supremacy as the Book which goes straight to the heart of man. They help us as well in seeing that we need not stickle over scholastic arguments to prove the inspiration of the Bible, when we have in our hands the best of all proofs that the Book is divine, in the divineness of the work which it does.—(*For. Missionary.*)

SOME men treat God, not as a father, but a stranger, and act suspiciously toward him, as though they were afraid he would steal something.

Miscellany.

—Unfermented Wine. N. Y. Evangelist:

These words of Prof. Stuart, one of the ablest of general students as well as of Biblical scholars, were published forty-five years ago: "Facts show that the ancients not only preserved their wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine. There is no ancient custom with a better amount and character of proof than this." The further fact was also recalled that Fuerst, whose exhaustive Hebrew Lexicon was first published in Leipzig, Germany, in 1857, and in English at New York in 1867, rendered "*tirosh*" by "unfermented wine," a preparation of grape juice which is mentioned in Isaac's blessing on his son. It was further suggested that the wine made by Christ at the wedding, declared to be "the best," might be of the kind Prof. Stuart had indicated as known to the Greeks and Romans; and more, that "the fruit of the vine," stated alike by Matthew, Mark, and Luke, to have been used at the Passover and at the Lord's Supper, might naturally be supposed to be of this class. Through five years of persevering investigation the truth of Stuart's declaration was established by a chain of testimonies of the character he had stated. Some links in so long a chain may be weaker than others; some *laches* in presenting such a mass of testimony a careful judge might detect, while nevertheless he would allow that, though imperfect, they were important connections of uniformly attested truth.

The substance of all these testimonies may be thus summarized: French chemists from Gay-Lussac in 1805 to Pasteur in 1876, sustain the fact that the fermenting element in grape juice is in the albuminous pulp, and not in the transparet and watery saccharine juice: and that if this saccharine juice be thoroughly strained and filtered, or if it be bottled immediately after the grapes are crushed, and be protected from the air by corking and sealing or by a covering of olive oil, it will not ferement from one harvest to another. Sir Gardner Wilkinson led travellers to the sculptures which attest the historic fact that in Joseph's day, nearly three centuries before Moses wrote, the Egyptians thus secured an unfermented wine. French scientific translators of the Romau agricultural writers, from Cato, B. C. 200, to Pliny, A. D. 100, attest that such wines were numerous and varied in preparation centuries before and after the days of Christ, and that they are now made in the south of France; while a succession of German, Swedish, French, and Italian authorities confirm the same fact Finally, in a note dated New York, Feb. 15, 1881, Judge Joachimsen, one of the best known and enlightened men on the New York bench, attests that from immemorial usage the conforming Jews, natives of varied portions of Africa, Asia, and Europe, now gathered in New York, still use a wine made fresh from raisins or dried grapes at their Sabbath, Circumcision, Wedding, and Passover ceremonial services. A bottle of the saccharine juice of the grape covered with olive oil, tested after a year and four months by a graduate of the Columbia School of Mines with the best known test, did not contain a trace of alcohol.

—*Gospel in all lands*:

The origin of the Stundists is remarkable and connects itself with America. Pastor Bonekemper had a son who was not contented to remain in the somewhat monotonous life of the German colony in South Russia. He had emigrated to America in youth. There the Lord found him, and after prosecuting his studies for the ministry in the United States, he returned after a time to the colony in South Russia, over which his father was pastor. His father, much beloved and respected for his works' sake, passed away, and the colonists rejoiced that in the son they could find a worthy successor to the father. Bred in the expansive religious atmosphere of America, the young Pastor Bonekemper had not learned the careful restriction of the good news of salvation to their co-religionists, which is rather characteristic of the Lutheran Church in Russia. A Russian man-servant in the colony stayed a night in the manse, and made the acquaintance of the young pastor. A revival was then in progress, and souls which had remained outside were being received into the church. The Russian visitor was struck by the movement, and enquired "Whereunto do these things tend?" The truth was opened up to him, and a New Testament put into his hands He soon returned to his own village, but the truth which he had learned, he did not conceal from his neighbors and friends. The Book which he had taken home, became a seed of truth and self-revelation to others, and a movement began, which spread through these southern villages with their black wooden cabins until multitudes were brought under the power of the gospel. The movement at first had no note of difference or opposition from the Greco-Russian Church. New light had dawned upon the people, but they had no thought that there was difference from or opposition to the truth in the new light. *Batoushka*, the priest, was applied to by them in all *naivete* and good faith, to help them over difficult passages in the book they loved, and they attended at first with greater diligence than before, the services of the church. But *batoushka* (little father) was not in his element in expounding the Scriptures. To know the meaning of deep and difficult passages of the Scripture was a wholly new and unknown exercise to him. Habituated from his entrance on the priesthood simply to read the liturgy in a deep barytone voice, the prescribed number of times a day, and as it is very long, to read it with the requisite swiftness in order to get through it in a reasonable time, these, with the performance of the necessary duties in baptism, marriage and burial service absorb for the most part the mind and attention of the village priest; and to be asked to expound the deep things of the kingdom, was to take him quite out of his spiritual latitude and longitude. The inquiring were for the most part rudely repulsed by their legal spiritual guides, and the new light and its followers were very soon regarded "troublers of Israel," whom it was the duty of a non-inquiring and peace loving church to silence even by force! So persecution began and extended itself abroad. Some, accustomed to an active out of doors life, were imprisoned in monasteries; some were beaten with sticks—even tender women; some were imprisoned. But still the movement grew and prevailed. The peasants met in one another's houses, for the reading of the Scriptures, singing and prayer. In some cases soldiers were told off to watch them. One curious case came out of these circumstances. The poor soldier—daily witnessing the earnest religious exercises of others, began to read the New Testament for himself. The light broke also upon him, and he became one with the people he was set to watch. But when the full light broke upon him he became bitter against the church which had withheld the light. His expressions of feeling on this point were carried to the authorities, and he was found guilty of blasphemy against the Church. But was he to be sent to the common receptacle of such criminals—Siberia? To this he himself was by no means averse. Give him his New Testament and he could sing:

"My country is in every clime
To me remains nor place nor time,
I can be calm and free from care
On any shore, since God is there."

But to send him to Siberia was to infect a new region with his doctrine, a by no means desirable thing for those who desired that no enquiry or anxiety or deviation from the usual dead stagnation, as to the most important religious questions, should take place. The poor man was therefore retained in prison. A Christian gentleman, a member of the Greek Church saw him after he had been incarcerated for several months. His face lighted up with joy at meeting with one who could speak a word of sympathy to him, and he bore uncomplainingly the severe usage to which he had been subjected.

It would be well if some Old Mortality could be found to chronicle the heroes of Stundism, before the memories of them perish. It is not hopeful that one may be found. The Russian peasant, patient and enduring more than most men, is noted for the simple calm way in which he dies—even when he is unvisited by the glimpses of the light from heaven which had fallen upon the Stundists. But with that light he is able to endure all things. And they had much to endure, thrown into nauseous disgusting prisons; bullied by zealous officials; beaten with rods; deprived of their rights; the victims of popular riots and excesses: they bore them all patiently and meekly until even their very oppressors began to be ashamed of themselves. They could not help seeing that these people were animated by a higher principle when they even thanked them for simply giving them an opportunity of suffering in the name of Jesus.

In spite of persecution, by clergy, by magistrates, by governors, by orthodox peasants brutalised by alcohol, they increased in the Southern Government, and in view of their conscientiousness, their industry, and the progress in wealth which industry brought them without making wealth an object, their character and sufferings made its way into the papers of the Metropolis, and the "Golos" discovered that the great want of Russia was more of such men and such women; for the female record, as is usual, is as heroic as the male. Since then the Government has interdicted persecution, and it is now permitted even to leave the Orthodox Greco-Russian Church. These Stundists* now number many thoussnds in Southern Russia and their representatives are also spreading into the North. Many of them are Baptists, for this indefatigable body of Christians had first found their way to them as sympathisers, and fellow sufferers. As it is, we believe that we speak the simple truth in view of what the great Methodist Revival did for Great Britain—that their presence, their life and their increase are the most hopeful thing about modern Russian Society with its *insouciance*. its rents, its gaping wounds and the horrible outcome of continued stolid suppression of the human spirit thirsting for truth. Besides the Slundists and the Molokans, the first named from Stunde; the second from a river in South Russia, a most remarkable movement has begun in the North, in the Russian capital and among the very *elite* of the brilliant society found there. Of this we hope to speak in a succeeding paper.

N. W. Russia, August, 1882.

TELEGRAPHIC NEWS.

London, April 5th: Mr. Childers (the Chancellor of the Exchequer) presented his Budget to the House of Commons this evening. The revenue for the past financial year amounted to £89,000,000 and the expenditure to £88,875,000. The revenue for the ensuing financial year is estimated at £88,500,000, and the expenditure at £85,812,500. Mr. Childers said that he proposes only to charge duty on silver actually sold, and that he will ultimately repeal the duty. £170,000 will be devoted to reducing telegram to sixpence for twenty words. At the beginnin of October the duty on railway fares of or penny a mile will be abolished, and a reductic to two per cent. is proposed on the duty o

* Stundist, *i. e. Hourist.* The Geramn names lessons given by the hovr *Stunden.* A devotional meeting for prayer and exposition of the Scriptures is a *Bible stunde i. e.* Bible hour; hence the name.

railway fares above one penny. The standard of moisture tobacco will be raised. A reduction of three half-pence in the Income Tax will be made; thus leaving a balance of £240,000. A redemption of the National Debt to the extent of £8,000,000 will be effected next year, and £172,000,000 in the next twenty years.—A man has been arrested at an hotel in the Stran with dynamite in his possession. Two further arrests have been made in Lambeth. A dynamite factory has beed seized at Birmingham by the police, and the occupier arrested. The National Bank of India pays a dividend of 2½ per cent. for the past half year. The Chartered Mercantile Bank of India, London and China pays no dividend for the past half-year, and has taken from the reserve £15,000 to meet losses.

Berlin 5th: Thirty-six Danes of North Schleswig have been banished for refusing to serve in the German Army.

London, 6th: Mr. Childers, continuing his speech on the Budget in the House of Commons last night, said that the expenses of the past year included the expenditure in connection with the Egyptian campaign, and that there would be practically no war expenditure this year. The right hon. gentleman said that silver below the standard would be allowed to be re-exported instead of destroyed, and that the tax would be repealed when the stocks were cleared.—The Budget meets with general approval.—An American called Delton was arrested during last night for being connected with the dynamite conspiracy.—Another man has been charged with having caused the explosion at the Local Government offices in Whitehall.—Sir William Harcourt, speaking in the House of Commons on the sebject last night, dwelt upon the gravity of the crisis, and said that it was necessary to legislate in order that the traffic in dynamite should be stopped.

7th: Sir William Harcourt announced in the House of Commons last night that he would introduce a Bill next Monday to stop the traffic in dynamite. Four men named Norman, Galagher, Wilson, and Dalton were charged at Bow Street yesterday for being in possession of explosives which they had obtained from a factory at Birmingham, and were remanded until Thursday. The prisoners on being searched were found to be largely provided with American money. Alarm was felt at Windsor yesterday, and the guard around the Castle was increased.—Mr. Rylands, M. P. for Burnby, introduced a motion to the House last evening urging a reduction of the public expenditure. Mr. Gladstone assented to the motion, and promised a committee of inquiry upon the subject if necessary. The motion was agreed to by the House without a division. —Mr. Giles, Conservative candidate, has been elected member for Southampton unopposed.

8th: Two arrests of dynamiters were made in Glasgow yesterday.—It is believed that the dynamite conspirators now under arrest intended to perpetrate a series of widespread explosions throughout London.—The Liverpool prisoners, who were recently arrested for landing explosives there from Cork, have been committed for trial.—It is announced that Mr. Parnell has given up his intended visit to America.—M. Louis Veuillot, is dead.

9th: Her Majesty the Queen is recovering from her recent accident, and is announced to be gaining strength,—An American named Ansburghe was arrested here yesterday in counection with the dynamite conspiracy.—A large consignment of nitro-glycerine addressed to the pisoners now under arrest at Cork has been seized.—One of the men arrested at Glasgow, and who goes by the name of Kirton, has been recognised as brother to Gallgher, one of the prisoners now under remand at Bow-street.—A search has been instituted amongst the men employed in Whitehead's torpedo manufactory.—The man arrested last Thursday at Birmingham has been closely questioned in connection with the dynamite factory where he was discovered and arrested, and has disclosed the whole of the secrets of making explosives there with nitro-glycerine.—The honour of knighthood has been conferred upon Professor Abel.

London, 10th: The Houses of Lords and Commons last night finally passed Sir William Harcourt's Dynamite Bill at a single sitting. The Bill provides that any persons proved actually using explosives for criminal purposes will be sentenced to penal servitude for life, and that the abettors of the crime and manufacturers of explosives for illicit purposes will be sentenced to twenty years' penal servitude.—Lord Lytton, in the House of Lords last night, called attention to the recent action of the Indian Government in connection with the Local Self-Government and Criminal Procedure Bills, and especially referred to the effects of the measures upon the relations between the natives and Europeans. His Lordship urged that the policy of the Indian Goverment tended to destroy the fundamental principles of British rule.—Lord Kimberley disclaimed any intention of introducing Parliamentary institutions into India, but cited the opinions of Lords Lawrence, Canning, and Mayo in favor of the extension of native administration. His Lordship said that Lord Ripon intended no change in the present system, but to build on the lines laid down by his predecessors; in which policy he will be cordially supported by the British Government.—Lord Northbrook warmly defended the policy of the Indian Government. He said that the scope of the measures under discussion had been misapprehended and that they provided ample safe-guards against abuses.—The Marquis of Salisbury denounced the Local Self-Government and Procedure Bills as acts of political hypocrisy which his Lordship said deceived no one.—The subject was then dropped.—The trial of the Phœnix Park murderers will commence this morning. Joseph Brady will be the first to be tried.—Mr. Cross, replying to a question in the House of Commons last night, said that the Indian Government will be directed to submit a report of the concessions granted during the minority of the Maharajah of Mysore, and the connection of Indian officials therewith. A special inquiry into the subject has been refused here.

Vienna, 10th: It is understood that the Emperor of Austria will shortly visit the King of Italy, who, it is said, will go later on to Berlin.

London, 11th: Mr. Gladstone, replying to a question in the House of Commons with reference to a statement that has appeared in the London papers, that Lord Ripon intends resigning at the end of the year, said that neither he nor Lord Kimberley had heard anything from his Excellency respecting any such intention.—It is expected that Norman, one of the four prisoners who were remanded until to-morrow at Bow Street last Friday, on the charge of complicity in the Dynamite Conspiracy, will turn informer.

Rome, 11th: The Italian Minister for Foreign Affairs, speaking in the Senate yesterday, said that the understanding between Italy, Austria, and Germany implied do hostility toward France. He said he hoped thst a satisfactory settlement in connection with the Tunisian question would be arrived at, but that Italy cannot allow the creation of a great Empire in North Africa.

London, 12th: The Hon'ble Ed. Stanhope gave notice in the House of Commons last night that he will bring forward a motion on May 8, that it will be necessary to take steps shortly to decrease the public expenditure. —Since the commencement of the trial of the Phœnix Park murderers on Tuesday morning, the time of the Court has been taken up with the repetition of the, evidence of James Carey and Ferrell, previously given before the magistrates.—The counsel for the Crown has promised to bring forward independent corroborative evidence.

PASSENGERS SAILED.

Per P and O Str *Poonah*, 13:

For London—Mrs Prentis and child, Major and Mrs Hogg and 5 children, Mrs E A Boyd and infant, Mr and Mrs Allen Shuttleworth, 5 children and infant, Mr and Mrs J H G Hill and 5 children, Mr and Mrs I L Johnston and 2 infants, Col B R Chambers, Mrs Scrafton and 2 children, Mr R Dalley, Miss Dalley, Master Dalley, Dr and Mrs J Ellis, 3 children and 2 infants, Mrs Scott and infant, Major and Mrs Beddy and 5 children, Mr T Gregory and child, Mr L C Davidson, Miss Blandford, Mrs Swan and infant, Mrs Collister and 2 infants, Capt J F Millar, Mr and Mrs A B Patterson and child, Mr W L Dutt, Miss Garstin, Mr Aziz Ahmed, Mr Mayethullh, Mr W Noyes, Mrs Henderson and 2 children, Rev and Mrs Youngson, 2 children and 2 infants, Miss Henderson, Miss Hutchinson, Mr W Sinclair, Mrs McConaghy and 3 children, Miss Stainthorpe, Mr P H C Snow, Mr A F Mackenzie and 2 infants, Rev L E and Mrs Ungerth and 2 infants, Mr W H McConnel, Mr and Mrs McGlashan, 4 children and infant, Mrs Ingle, Master Beyts, Mr Taylor, Major and Mrs King Harman, Mr I H B Hallen, Mr Ponsonby's two children and nurse, Mrs Gover, two children and infant, Mr Gungaram. Mr Balmakan, Mr G R Henderson, Mrs Bickle, Miss Hearn, Dr Moran, Mr Purmanand, Mr Scholes, Mr Pilkington, Mr Maddox Mrs Ridley and 3 children, Mr and Mrs Gordon and two infants, and Mr Munsfield.

For Brindisi—Mr and Mrs W Johnston and child, Surg Genl Cunningham, Sir H M Thompson, Mr G H R Hart, Lt Col J Dyson Lawrie, Mr H J C Turner, Mr R B Magor, Mr Boyle, Mr H G Woodward, Mr Orr, Mr A G Kennedy, Mr A J Macpherson, Mr H P Stuart, Mr Jas Rice, Mr and Mrs Volkart, Mr J Lees, Mr Crawley Boevy, and Rev Jas Dawson.

For Venice—Mrs Byng, Mr and Mrs W H Hudson, Mr Jehangir Dosabhoy Framjee, Mr Jalbhoy Ardesir Sett, Mr Harvey, Mr Buchanan, and Mr Schirmer.

For Suez—Mr A E L Ringrove, Mr J H B Warner, and Mr Curtis.

PASSENGERS ARRIVED.

Per P and O Str *Kashgar*, 9:

From London—Mr R C Paul, and Hon'ble Chas White.
From Brindisi—Mr W Hudson, Lt Col Mallock, Mr Reinhold, Major Genl Sir C Magregor, and Lady Magregor and child.
From Venice—Mr H G Gill.
From Suez—Mr J Gregson.

Domestic Occurrence.

BIRTH.

McLAGGAN—8th April 1883, at Small Colaba Bombay, the wife of A. McLaggan Esq., of a son.

MARRIAGES.

TAYLOR—ROWLAND—April 5th, at Christ Church, Byculla, by the Rev. A. L. Onslow, William Collings Taylor, to Grace, eldest daughter of F. Rowland.

LITTLE—WARNER—April 11, at Girgaum Church, by the Rev. H. C. Squires, Alexander D. Little, of the Eastern Telegraph C., Bombay, to Maude Amelia, eldest daughter of Mr. J. B. Warner, Bombay.

DEATHS.

STILEMAN—March 16th, at Cheltenham, Amy M., daughter of Major General W. C. Stileman, late of Bombay Army, aged 29 years.

SYKES—April 7th, after a painful illness, Richard Sykes, eldest son of the late D. H. Sykes, aged 32 years.

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th April 1883.

J. G. Catley, 30th June 1883, Rs. 1-8; Dinshaw Framjee, 1st December 1883, Rs. 6; James Todd, 12th August 1883, Rs. 3; Condr. H. Todman, 31st March 1883, Rs. 2; E. Wardon, 30th June 1883, Rs. 1-14; C. B. Fritchley, 7th May 1883, Re. 1; Rev. J. H. Hacker, 31st March 1883, Rs. 7-10; Rev. L. E. Ungerth, 11th April 1883, Rs. 1-14-6.

ENGLISH AND MARATHI DICTIONARY.
Price reduced from Rs. 6 to Rs. 5
1882.
Apply to BABA PADMANJI,
Grant Road, Bombay.

New Advertisements.

CHEAP BOOKS

The following second-hand Books are marked extremely low to secure IMMEDIATE SALE. Sent post free on receipt of price.

	Rs.	a.
Benson's Commentary, Sheep, 6 vols ...	12	0
McClintock and Strong's Cyclopedia, vols I. and II. each	3	0
Moshiem's History of Christianity 2 vols	3	0
Watson's Sermons, Sheep 2 vols	1	8
Hibbard on Palestine	1	0
Republican Christianity	0	8
Pope or President	0	8
Gladness of Heart. ..... (new).....	0	8
INCIDENTS of Student Life. A lively account of a youth attending American Colleges. 110 pp. Limp, gilt imprint. A new book. 3 Engraivings. Address,	0	4

MRS. GLADWIN,
Bombay.

THE CHOWKREE TEA FACTORY.

PROPRIETOR J. G. BELLAIRS.

KUMAON N. W. P.

—:o:o:—

SUMANT & Co.,

Sole Agents,

BOMBAY.

7,000 FEET MOUNTAIN TEA.

This Factory's Teas are specially made for drinking Pure, and not for mixing purposes, from the choicest leaves, free from all adulteration, under the supervision of the Proprietor and a Chinaman of more than 30 years' experience of Tea in India The bouquet and aroma of this Factory's Tea, owing to the height above the sea at which it is grown, cannot be surpassed.

JUST RECEIVED A FRESH CONSIGNMENT OF THESE TEAS,

The following prices are much cheaper than any offered in the Bombay Market.

PRICES.	In 1 lb tins. Rs.	a.	
Extra Choice Orange Pekoe.....	1	10	per lb
Orange Pekoe	1	6	do
Factory Mixture.....	1	4	do
Proprietor's Own Choice	1	2	do
Chowkree Mixture.....	1	0	do
Factory Blend.....	0	15	do
Pekoe Dust	0	12	do
Broken Tea	0	10	do
Tea Dust	0	9	do
Guards Mixture .....in 2 lbs tins.	1	4	do

Broken tea ½ lb packet 6 As. ¼ lb packet 3 As.

SEND A POST CARD WITH YOUR FULL ADDRESS TO
SUMANT & Co.
Anglo-Vernacular Press.
(In the same lane as the Gov't. Tel. Office,)
Byculla, BOMBAY.

TO STRENGTHEN AND PRESERVE YOUR SIGHT

USE THE

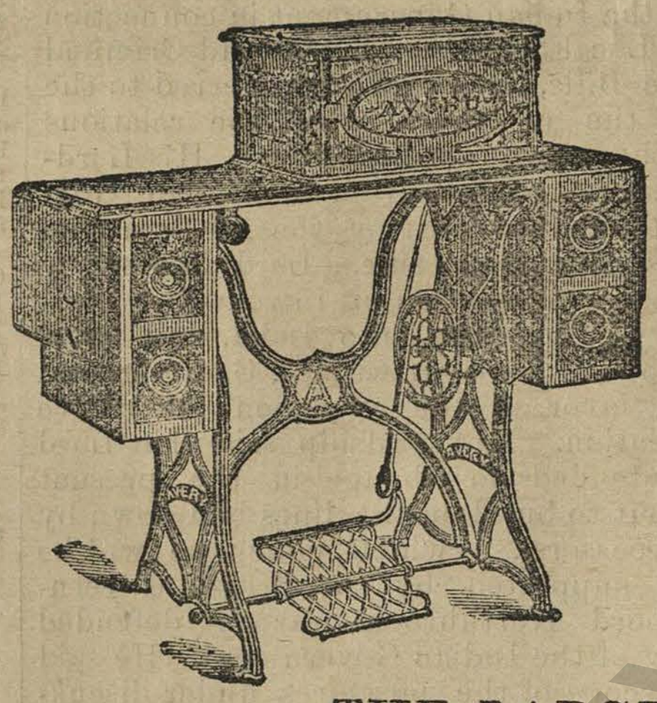
'Luculent Pebble Spectacles to be procured only from

LAWRENCE AND MAYO,
Oculists and Opticians,
Rampart Row (above Soundy & Co.),
Bombay.

Pamphlet and price-list free on application.

SEWING MACHINES.

THOUSANDS
OF OUR SEWING MACHINES
ARE NOW IN USE ALL OVER INDIA
AND
ARE GIVING EVRY SATISFACTION,
THEY ARE ACKNOWLEDGED BY ALL TO BE THE BEST MACHINES EXTANT.
THEY STAND PRE-EMINENT IN ELEGANCE, STYLE, SIMPLICITY, EXCELLENCY OF
WORKMANSHIP AND DURABILITY.



The following are in Stock :—

The "Triumph"
" "Household"
" "Arm and Platform"
" "Wheeler and Wilson"
" "Jones"
" "Singer"
" "Bradburry"
" "Howe"
" "White"
" "Wanzer"
" "Empress"
" "Rhenania"
" "Kilters" &c &c.,

THE LARGEST DEPOT IN INDIA.
TWENTY DIFFERENT KINDS TO SELECT FROM.
Send for our Illustrated Catalogue.

H. A. GEYER, & Co.,
6, ELPHINSTONE CIRCLE, FORT, BOMBAY.

THE BOMBAY PURVEYING AND GENERAL PROVISION CASH STORES,

FORBES STREET AND MEDOWS STREET, FORT,

Wholesale and Retail.

Branch—CRAWFORD MARKET & ESPLANADE CROSS ROAD.

The Goods sold at both the Establishments are of the very best quality, and the rates are fixed on the ready-money system.
Fresh Supplies received Weekly, Fortnightly and Monthly, thus securing to the Public a continuous supply of *fresh* Stores.
Fish, Ice, Fruits and Vegetables supplied to residents in the Mofussil.
Orders not accompanied by a remittance cannot be attended to.
Price List furnished free on application.
No one should make their purchases elsewhere without first ascertaining the rates of the Cash Stores.

All communications to be made direct to

W. J. ESSAI,
FORT, BOMBAY.

BOARD AND LODGINGS.

No. 2 Grant Buildings, 2nd Floor Colaba, Bombay.

Apply to M. M., or on the premises.

——:o:o:o:——

Hindustani made Easy, and acquired in a few lessons.

Apply to
MIRIUM,
No. 2 Grant Buildings,
Colaba.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

ENGLISH AND ROMANIZED MARATHI GOSPEL of John, 12mo., cloth, new edition, price 8 annas per copy.

Marathi Separate Gospels 16mo, price 3 pies per copy

THE SUFFERER'S FRIEND.

TRADE MARK.

THILUM

FOR EXTERNAL APPLICATION.

A SPECIFIC for Rheumatism, Lumbago, Gout. Sciatica, Stiffneck, Sore Throat, Numbness, Swellings, Weakness, or Pains in, or contraction of, the Joints, Pains, in the Back, Bruises, Cramps, Nervous Headache, Hemicrania, (one side headache) Brow-Ague, Neuralgia, Pains and Stiffness consequent on Shooting, riding, or violent exercise, Pains in the Back and Limbs produced by Dengue and other fevers, and all muscular Pains &c., also for Mumps, Paralysis, and Asthma, Coughs, Colds, Bronchitis Difficulty of Breathing and Pain or Weight, on the Chest, Corns, Boils, Eruptions, Chancre, Piles &c., &c.

"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans. Postage, 4 ans.

N. B.—Postage and packing for 3 Pots the same as for a single Pot.

☞ Special rates to Missionaries charitable hospitals and institutions on application only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.

N. B.—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS

I owe it as a duty to you and to sufferers to nform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street. Just received a fresh supply by the Proprietor "Anglo-Vernacular Press," New Nagpada, Byculla, Bombay.

1840. 1883.

For Sale by all the leading Chemists throughout India.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

PERRY DAVIS & SON, Proprs., Providence, R. I.

PERRY DAVIS' PAIN KILLER

A SURE CURE for all the diseases for which it is recommended, and is always **perfectly safe** in the hands of even the most inexperienced persons.

IS RECOMMENDED by **Physicians, Ministers, Missionaries, Managers of Factories, Workshops,** and **Plantations,** by **Nurses in Hospitals**—in short, by **Everybody everywhere** who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER is the well-tried and trusted friend of the **Farmer, Planter, Sailor, Mechanic,** and in fact of all classes wanting a **sure** and **safe medicine** which will always be at hand, and can be **freely used internally or externally** without fear of harm and with **certainty** of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PAIN KILLER should have a place in every factory, machine-shop, household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind, and in every farm and plantation, and in every and mill, on every

PAIN KILLER
MEDICINE CHEST IN ITSELF
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL

Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.

Examiner.

THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

TERMS *by post, paid in advance*: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4, Annual Subscription: 1 copy (sent weekly) Rs. 3-0; 2 copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12.

ADDRESS MAJOR TUCKER.

Headquarters Salvation Army, BOMBAY.

STARTLING REVELATIONS.

The cruel female slavery and traffic in European girls faithfully exposed. Action of Parliament. Continental Police and Magistrates. Statements of the Societies of England and Europe, and of the Committies of Ladies, for the Suppression of Vice. Addresses of prominent Reformers &c. The Contagious Diseases Acts exposed by Medical Authorities, Politicians and Government Officials.

☞ *The Public should be warned in time.*

Send One Rupee by Postal Note or otherwise for 12 assorted Pamphlets and Tracts, (about 225 pages) upon above important subjects.

THE AGENT DYER BROTHERS.

BOMBAY.

AMERICAN CABINET ORGAN.

FOR SALE.

NEW ENGLAND COMPANY, BOSTON.

Second Hand, but in good order. *Two and a half sets of reeds, Five Octaves, Eight Stops. Knee Swell,* and *Grand Organ Expression* which places all Stops at the instant command of the performer.

Will be sold for about one half its original price.

Price.....Rs. 250.

HENRY J. BRUCE,
American Mission,
SATARA.

NEW SPECIAL BOOKS.

Highly recommended by Physicians, Editors, Clergymen and others.

	Rs.	a.
Social Impurity, 200 pp. clo. gilt stamp.	1	8
Princely Manhood, paper Rs. 1; clo. limp.	1	4
Queenly Womanhood „ „ 1; „	1	4

Sent post free on receipt of price.

AGENT HOPE PUBLISHING CO.,

BOMBAY.

DR. COOPER'S

Electric Medals.

Electricity.

—IS—

ALMOST EVERY DISEASE

IS CONQUERED

By the use of this Medal.

Sold Over

5,000

Life to the Blood.

Stomach, Liver & Kidney Complaints, Rheumatism, Neuralgia, Sciatica, Aches and Pains of all Kinds, Heartburn, Flatulency, Gout, Nervous and General Debility, Vertigo & Indigestion, all yield to this POWERFUL MEDAL.

This Galvanic Medal or Battery, named after Sir Ashley Cooper, of the shape and size of a rupee, worn next to the skin and fastened around the neck by a silken cord, is one of the latest discoveries of science.

The moisture of the body starts the battery into action and can be intensified by inereasing the number of batteries worn. Bear in mind that its curative powers are continuous. Its action is rapid, and day and night the Electric Current is constantly diffusing new life through the system, opening the clogged pores of the skin, and expelling all humors from the system.

The Galvanic Current is so regulated, that while it does not impart any shock to the wearer, yet the most gratifying results follow from its use. Whether worn on the breast or any other portion of the human frame, the results beneficial as they be, are always the same. A simple trial will convince the most sceptical that a curative power has been at last discovered which, without drugging the stomach, will cure the ills that flesh is heir to, and which render life a burden.

Hundreds testify to the Curative power of this wonderful little invention.

A pensioned warrant officer writes "I have bought 6 batteries for my wife and son-in-law for their *headache* which, they suffered from for *about four years*, but now by wearing these medals, they are *thoroughly cured.*" A Guard of the G. I. P. R. says, "It has cured my *Rheumatism.* A pastor says, "It was a great relief for my *pain in the chest.*" Another says "It is a true cure for *Neuralgia,*" &c. The Post Master of Guledgudd who has already purchased many dozen Batteries writes :—"Dr. Cooper's Batteries will ever be appreciated as a wonderful *boon* & prove a *popular relief* to all those that suffer."

Mr M. Goray of C. M. S. Mallegaum says, "I am wearing two myself and have found them *very useful*; nodoubt it is ah *cheap* and a *preventive* medal; even the *poorest* can *buy* them."

Retail Price Rs. **1-4.** Per dozen Rs. **14.**

Packing and Postage As. **6** from 1 to 12 Batteries.

SUMANT VISHNU, Proprietor Anglo-Vernacular Press,

104 TANK STREET, NEW NAGPADA, BYCULLA,

BOMBAY.

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Connon" School, Esplanade, opposit the Queen's Statue.

HEAD MASTER—Mr JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers. Mr. Rhenius, Mrs Engel — "John Connon School."
Mr. D Bhore, Mr. C. Rosselet. — Byculla School.

French Master—Senor Pedraza, both Schools.

Music Masters—Herr Schmuck, "John Connon Shool." Herr Mehnert, Byculla School.

Drawing Master—Mr. Fritchley, Certificated Teachar, School of Art, "John Connon" School.

Mr. Maddon Pandarung Certificated Teacher, School of Art. Byculla School.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay Uuiversity.

Mr. and Mrs Macdonald receive a limited number of Bearders, Boys and Girls, at Byculla

R. JEFFREY,
T. H. GREIG.
Joint Honorary Secretaries.

Marine Lines, October 30, 1882.

MRS. COUNSELL,
CLARE HOUSE,
CLARE ROAD, BYCULLA, BOMBAY

Ladies' Hats, Bonnets, Flowers, Feathers, Gloves, Laces, Costumes, Fichus, Collarettes, corsets &c. Ladies' colored Saxony Wool, and White and colored Lisle thread hose.

Gent.s' summer Merino half hose.
Boys Knickerbocker and other hose.
Umbrellas, and Sunshades.
Birthday Text books and Cards.
Bonbons, Toys, Japanese Sets; and Albums, &c. Ladies' Black Satteen Boots.

All goods marked in plain figures at low rates.

Up country orders attended to promptly and carefully.

MRS. COUNSELL,
CLARE HOUSE,
CLARE ROAD, BYCULLA, BOMBAY.

READ! READ!!

Rev. J. M. Goheen, (Am. Pres. Mission, Kohapore), writes:—

DEAR SIR,

Kindly send ½ dozen bottles of FEVER PILLS and oblige me. **I have found nothing so good for fever in India.**

Yours, &c.,
J. M. GOHEEN,
Am. P. Mission.

THE GREAT AMERICAN FEVER PILL.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine.

Price per phial containing six dozen sugar coated Pills Rs. 1-4-0 and per dozen phials Rs. 13.

Apply to the Manager Bombay Guardian, 104 Tank Street, Byculla, Bombay.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL.

	Captain.	Tons.	H. P.	About.	
s. s. "Armenia"	G. H. Read	3396	480	5th May	1883.
s. s. "Victoria"	John Craig	3300	500	21st „	„
s. s. "California"	W. S. Young	3410	500	2nd June	„

The s. s. "Nubia" passed the Canal on the evening of the 10th inst.

To be followed by other 1st Class steamers at regular intervals.

For rates and further particulars,

Apply to W. & A. GRAHAM & Co.,
Agents.

Bombay 30th March 1882.

THE SINGER MANUFACTURING COMPANY.

SINGER'S Genuine Lock stitch sewing Machines are the best, the cheapest, and the most durable of all other Machines in existence. They are with all latest improvements, complete in accessories, and can sew from the thinnest muslin to the thickest leather. They have won more than 200 prizas in all the great exhibitions of the world including the International Exhibitions of London, Dublin, Paris, Lyons. Vienna, Moscow, Naples, and Brehmen,

☞ LATEST VICTORY OVER ALL COMPETITORS ! ! !

AT THE

Industrial Exhibition held at Sunderland from the 18th February to the 14th March 1882 there was an unusually exciting contest for the prizes by the numerous exhibitors of sewing Machines.

The various Machines were carefully and thoroughly tested when the great superiority of the Singer's Sewing Machines both as regards the capacity for work and general excellence was immediately made apparent and was acknowledged by the Judges who awarded the Highest Prize to

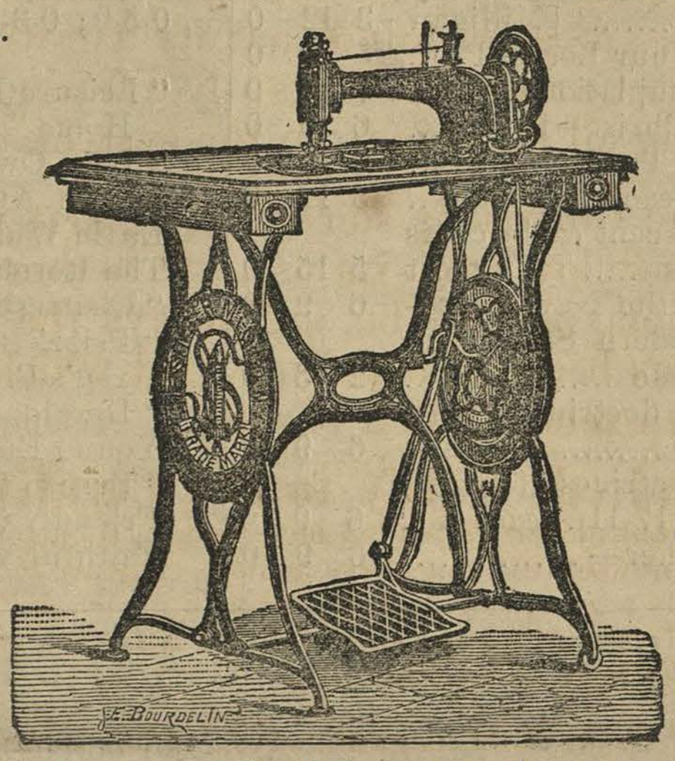
THE SINGER MANUFACTURING COMPANY.

The Co. sold in 1872, 219,758 Machines.

Do	1873, 232,444	do
Do	1874, 241,679	do
Do	1875, 249,842	do
Do	1876, 262,316	do
Do	1877, 282,812	do
Do	1878, 356,432	do
Do	1879, 431,167	do
Do	1880, 538,609	do

Andin 1881, 561,036 Machines.

Beware of imitation Machines alike in appearance yet worthless in working ! ! ! !



Their increasing sale is the most conclusive evidence of the Superiority of the Genuine Singer Sewing Machines and still further proofs are afforded by the great success which they obtain at the various exibitions in all parts of the world.

Compare this diagram and you will easily find the dodge.

FOR CASH OR ON THE HIRING SYSTEM.

More than 1000 Machines for all class of work with all their duplicate parts, needles, cotton, oil &c. are generally in stock. ☞ Note our greatly reduced prices

10 PER CENT DISCOUNT FOR CASH. *Price lists and full particulars post free*

To avoid deception buy the Genuine Singer from the Company's only Office in Bombay, 2 Church Gate Street; or of their Branch Offices—

Hall Road, Donald Town, LAHORE; 4, Dalhousie Square, CALCUTTA; & 14, Elgin Road, ALLAHABAD.

NORTH WEST TANNERY AND LEATHER FACTORY.

The undersigned will be glad to receive orders for Harness, Saddles, Portmanteaux &c.—Machine Belting of all widths & leather in general.

FOY BROTHERS,
by Cantonments,
Cawnpoor.

BALDWIN SCHOOLS, BANGALORE,

Offer special advantages to boarders of both sexes. They are provided with a thoroughly Christian home, and instructed in all grades up to Matriculation. The station is both agreeable and healthful. Send for circular to

Rev. Ira A. RICHARDS, M.A.,
Principal.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 *per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the begining of the month succeeding the purchases.*

A catalogue of English publications &c. has just been published——Free, on application.

Alexander Raleigh-Records of his life-Edited by Mary Raleigh.....	4	11	0
Garfield's place in History-Pedder...	3	12	0
The Logic of Christian evidences-Wright	2	3	0
Science without God—Didon	3	2	0
Life and Writings of John the Apostle—Thompson .....[Sketch)	2	3	0
G. F. Pentecost D. D. (Biographical	2	3	0
The Coming prince—Anderson	3	2	0
The Modern Hebrew and the Hebrew Christian—Bassin .....[bairn	2	13	0
Studies in the life of Christ—Fair-	6	9	0
Letters to the Clergy—John Ruskin	4	11	0
Creation's testimony to its God—Ragg	3	2	0
The Incarnate Saviour—Nicoll	3	12	0
The Russian Empire—John Eddie...	3	7	0
Life of Moffatt—Walters	2	3	0
The Tower of Egypt—A. R. G.....	2	8	0
Introduction to the Science of religion—Max Muller	6	9	0
Outlines of sermons on the Old Test (Clerical Library series)	3	12	0
Commentary on the Quran—Wherry	7	13	0
Manifold witness for Christ—A. Barry D. D.	7	8	0
The Jesuits—Cartwright	5	10	0
(The Pulpit Commentary—Edited by Spence and Exell, 10 vols. *nett*.....	79	10	0
(Genesis, Leviticus, Numbers, Deuteromy 1 Samuel, 1 Kings)... *each*	9	6	0
Exodus	10	0	0
Judges and Ruth—1 vol.....	6	9	0
Ezra-Nehemiah-Esther—1 Vol.	7	13	0
Joshua	7	13	0
Saving Truths of Christianity—Luthardt	3	12	0
Fundamental truths of Christianity —Do.— ..... [Milligan	3	12	0
The Resurection of our Lord—Prof.	5	10	0
Bishop Hall's Contemplations	7	8	0
The humiliation of Christ—Bruce ...	6	9	0
The Training of the Twelve—do—...	6	9	0
Nine lectures on preaching—Dale...	3	12	0
The Trident, the crescent & the cross —Rev. J. Vaughan..... [Westcott	5	15	0
On the Canon of the New Test—	6	9	0
Christianity and Modern Scepticism —A. G. Girdlestone	2	3	0
System of Christian doctrine (4 vols) Dorner *nett* 23-10 ..... *each* Rs.	6	9	0
History of Xian doctrines (3 vols) Hagenbach—*nett* 17-11... *each* Rs.	6	9	0
Life of Bishop Sumner—	6	9	0
Home life of the Prince Consort—Rev. C. Bullock.....	1	9	0
Life of I. F. Oberlin—Butler	2	0	0
Pioneers of the Christian faith—A. G. Forbes	2	3	0
Our Lord's life on earth—Hanna ...	2	13	0
Oliver Cromwell—Paxton Hood.....	4	11	0
Memoirs of C.G.Finney-A Cheap *edn.*	3	2	0
Memoirs of Count Campello-Arthur	2	3	0
The Search for Livingstone—E. D. Young	2	3	0
Joyful service—Emily Streat field...	2	3	0
Life of John Hus—Wratislaw.....	2	3	0
Personal life of Livingstone—W. G. Blaikie	9	6	0
Week day living—Samuel Pearson...	3	2	0
Phenomena of Spiritualism—Asa Mahan	4	11	0
Science in sport--Edited by Rob. Routledge..... [Blackie	3	2	0
Four phases of morals—John Stuart	3	2	0
Studies in poetry and philosophy—J. C. Shairp	3	12	0
Play book of science—J. Pepper.....	4	11	0
The Highways of literature—D. Pryde M. A..... [vols)	2	3	0
Commentary on Luke—Godet—(2	13	2	0
Godet's Biblical Studies Old and New Testament—Lytteltton..... *each*	4	11	0
The Students Concordance to the Revised New Testament	4	11	0
The Paralell New Test 2-3-0 and.....	0	15	0
„ Blank paged	3	2	0
Holy Bible and Paralell Testament...	5	0	0
Enlarged Songs and Solos No. 1 & 2 Combined *Containing* 441 *Hymns.* Music 2-13-0; 2-3 0; 1-9-0; 1-4-0 & Words only 1-4-0; 0-15-0; 0-10-0; 0-5-0; 0-3-6; 0-2-0; 0-1-9 and.....	0	15	0
	0	1	0
Annuals 1882.			
"Leisure Hour" and "Sunday at Home" each	3	15	0
"Boys Own Annual" and "Girls Own Annual" each	4	4	0
Little Wide Awake 2-13-0 and ...	3	2	0
The Rosebud Annual.....	2	8	0
"Chatterbox" & "Sunday" each	1	14	0
"Prize" "Infant's Mag. & "Children's Friend" each...[Hope" ea.	0	15	0
"Herald of Mercy" & "Band of	0	10	0
Young England [Treasury" each	3	7	0
"British Workman" & "Mother's	0	15	0
Friendly Greetings.....	1	7	0
Faithful words	1	4	0
Family friend	0	15	0
Little folks,.....	2	3	0
The Dictionary of Daily Wants	4	11	0
Familiar Allusions—Wheeler.....	4	11	0
Dictionary of English literature—Adams	6	9	0
The Crown Atlas	1	9	0
The Unrivalled Atlas	2	3	0
The Academical „	2	3	0
The New Relief „	15	0	0
Tribes on my frontier—Eha.....	2	0	0
Student's Mahratti Grammar—G. R. Navalkar	5	0	0
Recent Mahratti Publications.			
What is in the Veda	0	1	0
The Glories of Singhast	0	0	3
What is in the Satya Veda	0	0	6
Pilgrimage to Nasik.....	0	0	6
Native Superstitions.....	0	0	6
Our Children's Hymn book.....	0	1	0
Life of Jesus Christ—Pts. 7, 8, 9, each	0	1	0
Psalms of David in Metre	0	12	0
Papers for Thoughtful Readers.			
1 The Religion that Man needs—Bowen	0	0	6
2 Claim of Christ on the Human Conscience—Stevenson.....	0	0	6
3 Salvation and Faith from Xian & Hindu Standpoints—Whitton...	0	0	6
4 Thoughts on Idolatry-Navalkar	0	0	6
5 Doctrine of Incarnation and its Indian Illustrations—Park	0	0	6
6 Intellectual Discipline—Murray Mitchell	0	0	6
7 Moral Discipline ——„——	0	0	6
8 One of the Phases of Modern Thought—Mackichan	0	0	6
9 Methods of meeting Modern Unbelief—Cook .....[—Navalkar	0	0	6
10 Intuitional Theory of Religion	0	0	6
11 Claims of Christianity entitled to investigation—by the Rev. J. Gray—*Ajmere*	0	0	6

The *Bombay Christian Almanac* 1883, 64 pp. Quarto: beautifully illustrated with several new Engravings,—contains a few Articles written specially for the work with the usual interesting and useful information—Rs. 0-8-0 or Post Paid 10 Annas.

School Books By Rev. H. J. Bruce.

Anatomy, Human and Comparative, English and Marathi, each	2	0	0
Elements of Astronomy, (Marathi,)	1	8	0
Illustrated Primary Arithmetic, (Mar.)	0	3	0

LATELY RECEIVED A LARGE AND CAREFULLY SELECTED CONSIGNMENT OF STATIONERY.

Note Papers—	Per 5 quires. Rs.	A.	P.	Envelopes. per 100. Rs.	A.	P.
Russia Leather note.....	1	12	0	1	8	0
Morrocco—„——„—...	1	12	0	1	8	0
Azure Antique	0	12	0	0	10	0
Unglazed English Note...0	12	0		0	10	0
Mottled Wove (assorted colours).....0	10	0		0	10	0
Tinted laid, note —„— 0	12	0		0	10	0
The Marlborough note ...1	0	0		0	12	0
White Rough laid 1	0	0		0	12	0
Cream Laid note.....1	4	0		0	10	0
Repp note paper.....1	6	0		0	10	0
—do—extra quality... 1	8	0		1	8	0
Antique Linear Repp.....1	0	0		1	0	0

	Rs.	A.	P.	Rs.	A.	P.
Marlborough Mourning (narrow, medium and broad borders) ...[dium	1	4	0	1	6	1
St. Alban's Mourning me-	1	0	0	1	2	0
—„— broad	1	2	0	1	6	0
Gospel Text note paper (*Texts embossed on top.*	1	4	0			
Paper Fasteners per doz. 0-1-0; 0-1-6; 0-2-0 and				0	3	0
Drawing Pins —„— 0-3-0; 0-4-0; 0-5-0 and				0	6	0
Rubber Bands, —„— 0-5-0; 0-7-0; 0-8-0; 0-10-0 and				0	14	0
The Anti-Stylograph—(Hearson's Patent) *Fountain Pen, with ordinary ink; the characteristics of the Hand writing entirely preserved.*				1	12	0

	Rs.	A.	P.
Faber's Poly grade Drawing Pencils 0-1-6 each or—per doz.....	1	0	0
Pencillated Chalk—*for blackboard* per box of 12 doz pencils.....[broad)	0	12	0
Flexible Black-board, per yard (4 ft.	5	0	0
Paper Clips, *assorted patterns*, each 0-4-0; 0-7-0 and	0	8	0
Pens, *Nibs and Holders* a large selection from the best makers.			
Manuscript Music Books, 32 pp. 12 Staves	0	6	0
Memorandum Books, a great variety in every size and style of Binding.			
ALBUMS, newly imported.....			
Cabinets only 5-0-0; 10-8-0 and.....	16	6	0
Cabinets and Cartes de Visite 8-0-0 8-6-0; 14-0; 16-12 and	17	6	0

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, No. 104, Tank Street, New Nagpada BOMBAY.